











THE FIRST GOSPEL

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A Study in the Words of Jesus as recorded in the Synoptic Gospels.

A T H E S I S .

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CHAPTER I.

THE WAY BACK TO THE FIRST GOSPEL.

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I.

The word Gospel has been so closely associated with Jesus Christ that it may practically be called his word. No further word is needed to explain that "the Gospel" means "the Gospel of Christ; one could as aptly explain that the pyramids are found in Egypt or that the Pope lives in Rome. It is common to speak of the four Gospels, but it is just as common to understand that this refers only to a four-fold report of the one Gospel; the subject has remained the same, the picture been made multiple. The Gospel of Matthew is but the Gospel of Jesus Christ preserved for us by one Matthew; likewise that of Mark, Luke and John. Each writes in his own way, arranging material, distributing color and combining features in detail as he will; but they all focus in a common figure, they quote a common teacher, they revere a common Master, they boast a common Lord, they preach a common Saviour and would win for a common Christ. Paul, in his thirteen letters, shows a like spirit not to "know anything save Jesus Christ" (I. Cor. 2; 2) and the other writers of the N.T. share a similar purpose.

All Christian records build about the one name Jesus Christ; it is interwoven in their very texture and can as little be removed without destroying them, as could, according to the old story, the portrait of the artist Phidias be removed from the shield he had carved for the famous Pallas Athene without spoiling the shield itself. Christian tradition without Christ would be even worse than giving the Hamlet play and leaving the Hamlet out. But while Jesus forms such a centre of interest for all the records and his name the one theme of all the Scriptures, there is to be seen in them very great diversity in the treatment of the subject, the most divergent points of departure, a decided shifting of emphasis and a surprising change in the material introduced.

The impression produced by different portions of the records also varies; in some of the records it is comparative simple and distinct; in others more involved and clouded; even the most orthodox confess that the general impression gained from a reading of all the Scriptures is not uniform and harmonious; others have found the impression given by the different records so diverse that they have spoken of the "psychological impossibility" of reconciling them; they have said that the Jesus of one could not be the Christ of the other; that "the-one-gospel" is a fiction; that the Gospel of Jesus is not the same as the Gospel of the Christ. Certain it is that in the hands of its expounders the Gospel has not sustained its proverbial reputation for simplicity; in the truest sense of the word it has been made a "hard saying", its difficulties have been increased, its shadows lengthened and its light darkened. Theories, dogmas and systems have heightened the perplexities and changed the word once delivered to the common people into a body of complex teachings that confuse the people at large and leave a general impression that, for the most part, the Gospel is involved and obscure, that the scholars do not harmonize it or understand it and that the laymen can not.





The fact that the different parts of our records do give a different conception of Jesus and, further, the impression which obtains in many quarters that the Gospel, in the course of its development, has more and more lost its pristine simplicity and directness, have given rise to a call for the original Gospel, for a turning aside from all its developments and the mass of interpretation that has grown up about our traditions and a return to its traditional purity and simplicity; for the conviction is both persistent and general that in its beginnings the Gospel was a very simple matter. A cry has gone up for the Gospel as it was first given; "back to the first Gospel"!

By the first Gospel no reference can be meant to the oldest Mss containing the Gospel. Such a manuscript or such a book could easily be much younger in the sources it employs than the sources of some of the books which were later reduced to the form in which we have them. It is insisted that the first Gospel refers to no particular book but to the form in which our Gospel was first taught, to the words in which it was first delivered; it is said a Master should best interpret and explain himself and if we would know what the Gospel really and essentially is, if we would know it in its purity, its vigor and directness, we must go back and seek it in the teachings of Jesus himself. The demand is that we go back and ask what Jesus said, what Jesus taught, what Jesus required, what Jesus promised and so on. This defines the first Gospel as the words and teachings of Jesus as he gave them. The appeal is to the "Gospel of Jesus" in distinction from the "Gospel about Jesus"; for it has been rightly pointed out that the Pauline letters, for instance, the so-called Pauline Gospel, have very little to say directly of what Jesus said, but are absorbed with the discussion concerning his personality and his office, his relation to prophecy and his significance for the salvation of the world and similar matters. This appeal to the words and teaching of Jesus implies not only that here can the original Gospel be found, but that here alone it can be found and that here the whole Gospel can be found. In fact many are saying that the whole circuit of the Gospel in all its reach and fulness can be described in the words of Jesus; that his words are not only the first Gospel but the complete Gospel.

This assumes that if we could have the words and teachings of Jesus, we would have all that was necessary in order to understand the real Gospel; that the words of Jesus, his teachings, are quite sufficient to account for and to explain Christianity; that in them are to be found the Gospel's compulsion, that they account for its masterly sway and that in them themselves may be found the reason for their being accepted and believed, both by those who first heard them and all since. This view regards them as the original Gospel from which all later Christian activity, power, and zeal has flowered out; it looks upon these teachings as the exclusive and inclusive content of the Gospel and implies that, knowing them, we know the secret of the Gospel's dynamic strength and winning charm, that from them went out the power to chain men's faith and to turn the world upside down. Indeed, in the present days much is being written and said to the effect that the words and teachings of Jesus are all that can rightly be called the Gospel of Jesus; that all else that has been included in the Gospel is adventitious, does not belong inherently to it and can be called the Gospel of Jesus only by virtue of association and that courtesy for tradition which looses sight of original values.

This direct appeal to the words and teachings of Jesus has abundant justification. The Gospel has been made woefully complicated and a confusing number of interests have been attached to it and allowed to usurp place and prominence as essentials, which are really of secondary and even lower value. There is a great need





of a clear, bold recognition of these things as non-essentials and of a transfer of emphasis from these things to the truly essential matters. How reasonable now that if one wants to know what the essentials of Christianity are, he should be referred to the words of its founder! If one is to follow his Captain, where he shall he find his marching orders, but in his Captain's written commands? Or when One is to be our Master, shall we not sit at his feet and ask from him the way of truth and life? The Master's word, the Captain's instruction, should take precedence of every other word and the inquiring disciple has a right to say "To whom else shall we go, if we may not look to Thee for the words of eternal life?"

Where seek this first Gospel, where is it to be found? How find our way back to it? Jesus himself wrote nothing; whether he could write at all is a matter of speculation dependent upon such references as Jno 8:6; Mt. 13:52 &c; in view of the temptation to invest books or other articles coming from the hands of leaders and saintly men with holy presence and miraculous power, to do them reverence and practically worship them, perhaps it may be regarded as very fortunate that he did not write, or that we do not have his written word. Equally certain is it that no stenographic reports were made of the things he said; note-books and pencils were not used in his hill-side lecture room, nor was Peter provided with ink and pen the day he loaned Jesus his boat for a chancel. The words as we have them bear the imprint of spontaneity; they are free from the air of rabbinical discussion and studied expression; they lack all flavor of technical refinement and learned distinctions; utterly foreign to them is the spirit of the professional paragraph-maker and labored compiler of authorities; they bear the consciousness of their own authority, of their own right and their own finality; there is a directness, a vigor, a freshness about them that savor of the out-of-doors and that have the breath of the hills and of the sea about them. They do not fall readily under heads and sub-heads but they associate themselves as naturally with nets and yokes and lamps and leaven and tribute and the flower of the field and the widow's mite and the prodigal son and other such things as bright skies with the summer or salt air with the sea. They are not dead words; there is the blood of life in their veins. For the most part they are the product of specific experiences and grow out of local suggestion and opportune reflection; a way-side question, a complaint from hand-washing Pharisees, a pompous alms-giver, a covetous brother, a cunning lawyer, a sick man healed, a receptive Roman centurion or other everyday occurrences call forth these words as does a flint the fire.

By the nature of the case we are dependent upon traditions for these words, and, for some time at least, they were to be found only in oral tradition. This means that in the beginning, if the Gospel was written at all, it was written on men's souls, burned into their memories, engraven on their hearts. But this need not disconcert or give any particular uneasiness; perhaps the Master reckoned therewith; at any rate, they were of such character that they could, for the most part, be carried in thought and heart without losing form or content. How long would it take that Pharisee to forget what Christ said about tribute? Would the lawyer who asked about his neighbor ever need refer to notes to remember what he heard that day? When would Simon forget the words of his one-time guest about forgiving and loving? Or who would ever need look up his references to know what Jesus thought about fault-finding after the mote-beam expression? Who of the hearers would ever forget the warning against riches in that expression about a camel going through a needle's eye, or that illustration of inconsistency in straining at a gnat and swallowing a camel, or that word about forgiving seventy times seven! So the words generally





are put so strikingly or in such concrete form that they would not only be easily retained, but in many instances would be very hard to run away from.

The process of reducing the oral tradition to writing, the first written form to which it was committed and its history until it assumed the form in which it is preserved for us, are largely matters of speculation, with a bit of tradition or two to suggest possibilities, among others the tradition that the words of Jesus were gathered into one collection "Logia", which forms one of the great sources of our present records.

Of one thing we can be sure, that is, that if the Gospel as it was preached by Jesus is to be found anywhere, it is to be found in the books of the New Testament; it is equally certain that if we are to find a way back to it, that way must be through these same books. A few stray words from the apocryphal records (Gospel of the Hebrews, of the Ebionites, Peter, Acta Pilati &c) are thought by some students to be worthy of canonical recognition but their contribution is a negligible quantity; their material forms a contrast more than an addition to the canon. The eye of the researcher has been hard strained over the late papyrus finds in the hope that these may yield more authentic information and enlarge our collection of genuine Jesus-words, as the Gospel of Peter found at Akhmim, Egypt, 1886; but thus far the hope must sustain itself, for the arduous efforts have netted but the smallest returns. Current literature such as the references in Tacitus and in Josephus, the pretended correspondence between Abgar of Edessa and Jesus and a few others of similar character can be depended upon for no help in finding the first Gospel. The painstaking, tireless work of such investigators as Resch, Ropes and others who have coned the Church Fathers as with a microscope and carefully collected and tabulated words attributed to Jesus not found in the N.T., has realized nothing like the result that had been expected. Resch thinks he can find 154 such words; Ropes says that but 14 of these may be recognized as genuine Agrapha and Barth says that Ropes' estimate should be cut in two; "the apparently genuine offer no material enrichment of our sources in regard to Jesus."

While we must depend upon the N.T. as our means of getting back to the first Gospel and for our only opportunity to find the Gospel as Jesus preached it, we cannot depend upon all the books being of equal value in doing so. In fact, we shall feel ourselves compelled to depend upon but three, the first three Gospels, "the Synoptic Word". Paul deals exclusively with the "Gospel about Jesus"; he might possibly contribute one or two words not found in the Synoptics, but not more. John's Gospel comes clearly from one who would interpret the words of Jesus and is more properly regarded as a great book-of-confessions; at least, it is so different from the first three Gospels that a study of the Gospel of Jesus as found in John must form a study by itself. Even so early as by Clement of Alexandria was this distinctive a character of the Gospel of John recognized; he speaks of the Synoptics as the body of Christ and of John as the soul of Christ. Then too the cry "back to the first Gospel" is by common consent an appeal to the Gospel preached by Jesus as recorded in the Synoptic Gospels.

A word as to the character of these three Gospels may help in a rightful use of them and save from false methods and improper valuations. No one of the three, in its present form, comes directly from an apostle, but all three go back to and make use of apostolic or other older material and sources, particularly the collection of Jesus' sayings most probably compiled originally by the apostle Matthew and the preaching of Peter. They are fragmentary and the picture they offer can most truly be described as a mosaic. No one has all the material. Of some 980 verses in our English version, containing words of Jesus, 166 are given by all three; 270 more are given by two; 212 by Mt. alone and 205 by Lk. alone; when

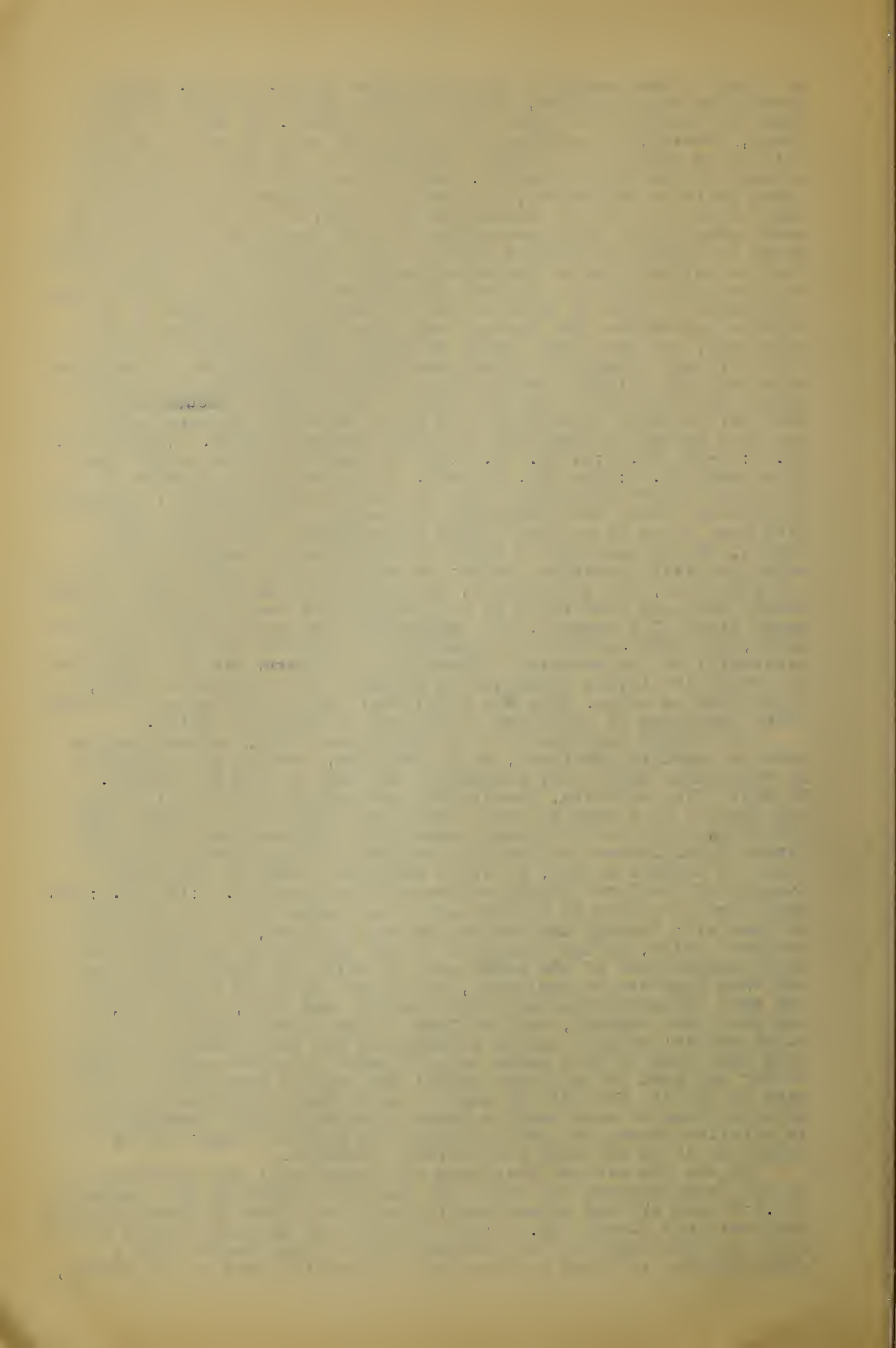




we consider the fact that the words given by Mt. and Lk. alone contain so many parables, we can see that much more than half the words are given by at least two of the records. In face of such facts, however, all arbitrary methods must be avoided; no one Gospel can be taken as a definite standard, not can any one be unreservedly given the preference. Even if the ages of the different texts could be determined, that would be a hazardous criterion; the older tradition is not necessarily the best; a few years would not need endanger the word transmitted and instances can be definitely cited in general literature where a later tradition was more correct than an earlier one. No mechanical textual devices may be set up as absolutely decisive, however suggestive they may be; neither can the length or form in which a word is cast be relied upon to determine precedence. The context may generally be appealed to for much help, but even this cannot be made a final court of appeal, for there are a number of instances where the suspicion is unavoidable that the original setting has been lost and that the present connection may not be entirely true to the original thought; this is made all the more apparent in the cases where two authors employ the same thought in entirely different connections (Mt. 6:22-23 vs. Lk. 11:34-36; Mt. 10:24 vs. Lk. 6:40) or where the same author does this same (Lk. 8:17 vs Lk. 12:2-3). It is far better to come to the study of the words free from all such pre-supposition, prepared to give all these considerations due weight, but refusing to be tied down to or by any one method of procedure. Like the worthy Scribe, we may make use of things old and new; we want all the help from every possible source: we welcome every suggestion from the historian, the text critic, the grammarian and from every other worker that may lend light to our subject and every witness may speak freely for himself. But technicalities, mere pedantic refinements, all discussions and investigations that do not contribute eventually to the essential character of the words should be avoided. The words are living thoughts and refuse to be measured as wood, or weighed as stone. They are individual and are in danger of losing their character if subjected to any set of arbitrary rules.

Our method then shall be to regard each word, or each expression as something distinct, to be examined, studied and estimated in connection with other naturally, but also in and for itself. We shall find doublets, repetitions and variants that will compel the thought of a primary and a secondary tradition; we shall find instances, where the different authors use the same word with different significance; we shall be tempted and persuaded to believe that our authors do not, in every instance, bring us the exact thought of the first Gospel as preached by Jesus (Mk. 4:12; Lk. 8:10). Each word is a case in itself and no one method would do justice to them all; through the use of the many methods, by the help of the many rules, by the character of the text itself and by an earnest appreciation of the great soul in which the words were born and whom they are to represent, we believe that the true thought can very satisfactorily be reconstructed; and this, after all, is our goal; the content, not the form of the first Gospel, is the vital matter; details may be interesting but their study is justified here only as they serve as path marks to guide us more surely on our way back to the first Gospel and lead us more truly to the mind of Christ. What did He say? An exact reconstruction of the precise forms he used such as Resch attempts in his "Urevangelium" is a forlorn hope; but what of that? The earthen vessel may be forgotten if we but have the heavenly treasure.

It was the content that made the words vital and imperative to the first hearers and sent them away astonished at the teachings (Mt. 7:28 and 9); the common people found the words of Jesus gracious and heard him gladly (Mk. 12:37) because they understood what he said; not his style but his message gave the impression that a "great Prophet is risen up among us"; it was the word of His spirit,





sharp as a two-edged sword, dividing asunder cant and God's white truth, that put the authorities to flight; the ruthlessness of the word that looked directly into the heart of a matter and saw it in its nakedness, robbed those who would confuse Him of their weapons, so that no one durst ask Him further (Mk. 12:34). The poor had the Gospel preached unto them not in such wise that they left a tradition of a silver-tongued prophet, but of one who convinced them that for them too was the message of God and that unto them was the Kingdom of Heaven thrown wide open. It was a new day for the poor, the humble, the meek, the mourner, the quiet in the land, all who waited for Israel's consolation, when the Prophet of Nazareth preached. Religion became a reality, the Kingdom was opened for all and the deep things of the spirit were so revealed that even the simplest folk understood. The stylists of the day do not mention Him, nor is there any record of his literary innovations or of his literary prominence, but the hearts and minds of the hearers preserved for us his message, his promise and his revelation.

Naturally he spoke, so far as form and usage are concerned, as a man of his day, as one of his own people; departures and peculiarities, the prerogatives of every personality, must also be allowed him, but these were not the things that riveted attention, that clinched his sayings and that made them undying in thought and hope of his hearers. Like any other teacher, if he would be understood, he must express himself in terms and figures known to the people and within their reach; strange methods, hidden forms, involved usages, would pay the penalty of being misunderstood; so would the teaching be lost.

Our goal in this paper is then to get back to the first Gospel, as defined in the Synoptic words of Jesus, to study these words as the first Gospel and to ask if they are not, indeed, the complete Gospel, if they do not contain the secret power of Christianity and if they are not sufficient to explain the power the Gospel has manifested in winning and saving men, to inquire if these words alone do not give us the distinctive feature of the Gospel and if they are not really all that may properly be called "the Gospel of Jesus". Upon the way indicated will we make our way back and in the manner suggested will we study the words as we find them recorded in the Synoptics. Each word will be taken up separately and estimated, by aid of all help we can command, for itself. Technicalities will be introduced, only as they affect the final meaning and value of an expression. This latter, the message itself, will be our chief interest in every word; we would find what Jesus said in his recorded preaching in order to pursue our inquiry, whether or not it be true that here the first and here the whole Gospel is to be found.



CHAPTER II.

THE WORDS OF THE FIRST GOSPEL.

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## II.

### "My Father's business"

Lk. 2 : 49. The silence of the years before the baptism is broken but once; this is the only word from the boyhood of the Christ. To the loving mother's anxious word he makes ready reply, "Why is it that ye sought me?" The emphasis is upon sought; he cannot understand why they should have sought him; they should have known at once where they might find him. For him the city's whole interest would centre in the Temple. They knew how things religious appealed to him, absorbed his boyish thought; and this should have been their clue in seeking him. "My Father's business" belongs to my Father's house and pertains to things concerning my Father and his house. It may be unusual perhaps, but not at all extraordinary, or incredible, for a boy of twelve to manifest such interest in religious matters. The old tradition beautifully fulfils our expectation in regard to the boyish soul of Jesus.

### His Word at the Baptism.

Mt. 3 : 15. The first word delivered us as coming directly from Jesus as a man comes as Mt's answer to the inquiry, why Jesus allowed himself to be baptized; a question that has been a continual source of contention with commentators ever since. The preceding words of the Baptist precluded all thought of Christ's need of baptism by reason of sin; others needed to be baptized, must be; Jesus allows it, and accedes to John's protestation that he does not need it as do others. He will regard it as an ordinance of righteousness, a requirement of the Law, and as a good son of Israel, he will fulfil the same, declaring thereby at once his loyalty to the Law and identifying himself indissolubly with his people. The word has been freely discredited, mainly on the following grounds: (1) It is found alone in Mt. even though the report of the baptism by Mark and Luke is quite as full as that of Mt. (2) John says definitely that the Baptist did not know Jesus as Messiah before the baptism (Jno. 1:31). (3) It admits a perfunctory observance on Jesus' part while our impression of all his other acts is that of truest piety and devotion. (4) It smacks of Mt's fondness for finding in Jesus a "fulfilment". This is even more apparent from the "it becometh that all should be fulfilled", from the Gospel to the Hebrews. Evidently Jesus' real reason for his baptism was that he thought God willed it so.

### The Temptation-Words.

Mt. 4 : 4,7,10. Lk. 4 : 4,12,8. The arrangement varies in the two texts, though the words themselves are practically identical. These texts spring not out of parable, vision, dream, myth or legend; but out of a personal experience imparted to the disciples by Jesus himself. His consciousness of divine sonship - "If Thou be the Son of God" - is challenged and tested; here principles are determined which are characteristic of his entire ministry and activity. In reply to the suggestion that his power as the Son of God be used for such purposes as relieving his own hunger, his answer is, "Man shall not live by bread alone", "but (Mt) by every word of God". (Dt 8:3)





Living by the word of God realizes itself in a thorough faith, that not only can trust God for bread but that can commend all things unto him; "man lives when he has God". When the temptation comes to use his power, or demonstrate his messiahship in such spectacular and crowd-drawing performances as casting himself down from a pinnacle of the Temple in the hope that God's guardians will save him from harm, another O.T. word - "Thou shalt not tempt the Lord thy God", (Dt. 6:16 is the answer. Jesus was determined to trust God to show his way, and not to subject the Father to any such tests. He trusts the Father; he does not test him. Again the tempter comes to Jesus with an offer of world-sovereignty - the great desire of Jesus' heart - that the world shall pass from Satan to his own control. The price of such exchange however, is Satan-worship, idolatry, compromise with other Gods. "The Israelite in whom was no guile", would not break faith with Jehovah. "Get thee behind, Satan" (Mt.); "Thou shalt worship the Lord thy God and Him only shalt thou serve." The Messiah must first of all be unreservedly trustful towards God, and undivided in his devotion to Him.  $\Sigma \alpha \tau \alpha \nu \alpha =$  Diabolus = the personification of demonic power, that stood over against or hostile to God. The current thought of time was dominated by belief in demons, spirits of hostile disposition towards men; one great task of the expected Messiah was to overcome and subdue these evil spirits and set men free from them. Lk's omission of "Get thee hence Satan" is very striking; the addition is generally attributed to Mt. himself and not to his source.

#### The opening of the Galilean Ministry.

Mt.4:17; Mk.1 : 15. The "Gospel" is that the Kingdom of God (Heaven) is at hand; the Baptist's work is taken up and carried on by Jesus. The near approach of the kingdom demands repentance i.e. a change of mind, of conduct, of attitude towards God and the kingdom; it is an ethical demand calling for inner transformation and spiritual renewing; in the new kingdom the citizens are to be new-born i.e. men made new. The thought of the Kingdom of God is not new; it is an outgrowth of prophetic teaching, intensified by national experience, and pregnant in the whole life and hope of the people. The ground thought was that of God ruling as a King; at this time it was highly influenced by political hopes and portrayed in apocalyptic colours. The varying accounts and radical conceptions given in regard to it show only too conclusively that the Jews had no definite, dogmatic, confirmed conception of the coming kingdom. Some thought of it from the national side and dreamed of overthrow of Roman authority and the restoration of the Davidic kingdom in greater splendour than before, of great national prosperity, a time of eating, drinking and luxury, of the return of all Jews to Palestine etc. Others represented a more spiritual view, a kingdom coming down out of the heavens; which view was particularly prevalent during the time of Roman supremacy and foretold the supremacy of God over the whole world. To all, it was a political, religious, future state, come to pass in this present world and to be first established through some great, miraculous manifestation on the part of God, - the coming of a new world epoch.

It was a theme continually in the mouth of Jesus and referred to in a variety of terms. Mt. alone uses the phrase "Kingdom of Heaven". He uses it frequently, at least thirty-two times; but he also uses the terms used by Lk. and Mk. "Kingdom of God" (five times) (6:33; 12:28; 19:24; 21:31; 21:31; 21:43;) ; "Kingdom of my Father" and "Kingdom of the Son of Man" etc. Evidently Jesus used the term promiscuously and in Lk. 15:18 : 21, we find God and Heaven used by him equivalently; "Kingdom of Heaven" is older, more specific and more thoroughly Jewish; "Kingdom of God" is more Greek and was more





readily adaptable to universal thought. As a keen observer of his time and a knower of men and, particularly with his vital interest in all religious conditions, Jesus must have employed this phrase according to popular usage; had he expected it to be understood otherwise, in some distinctive sense, he must first have announced this distinctive conception of the coming kingdom; this he did not do. His emphasis was on the Slogan-word "The kingdom comes", it is imminent, it is near at hand. His first word in regard to it refers to the preparation to be made for it - "Repent"; nowhere in his words is there a dogmatic portrayal of it but here and there glimmer through his teachings shafts of light that reveal his thought of the kingdom; who may enter it and how; the poor, the pure in heart, those who hunger and thirst after righteousness, those who love God and neighbour, even though they be from the publicans and sinners, may enter it. It is not from this world. It comes from Heaven, from God; it comes, is close by, yet it is not entirely in the future, already it is here; it is an entirely new order for the world and in this new order all men are become new.

#### Fishers of men.

Mt. 4:19; Mk. 1:17. "Follow me" is a direct call of discipleship. These men are to leave their old work and become "Fishers of men". The work of reclaiming men, for which he was to train his disciples, was of such supreme importance that they are asked to leave all else and get ready for it; only those can follow this call of Christ who have the highest conception of his worth and of the worth of man.

Lk. 5:4,10. Lk. introduces this call under different circumstances. Simon, whose boat has been used by Jesus as a pulpit, receives instructions to launch out into the deep and let down the nets for a draught; the result convinces Peter of Christ's great personality and prepares him for the call to become a "fisher of men".

#### A demon is cast out.

Mk. 1:25; Lk. 4:35. "Hold thy peace and come out of him"; a state-ly imperial word that marks a great healer who can command the obedience, even of demons; this the Messiah was expected to do. One of the most deep-seated beliefs of the age was the belief that certain diseases and physical disabilities were due to demon possession. No report is given of Jesus dissenting from, resisting, correcting or accepting this belief. He simply dealt with it as though the possession were a fact. The significant thing is that his conception of it was such that he knew how to deal with it, and could control it. Whatever inference may be drawn as to his views, his attitude toward it was such that he could handle it successfully and restore the afflicted to a normal condition.

#### The Field is extended.

He will extend his activity to other cities besides Capernaum. Mk. speaks of this work as "preaching", Lk. as "preaching the Kingdom of God." Mk's simpler statement implies Lk's fuller one. Mk. has already given us in vs. 15 the theme of Jesus' preaching. Mk's "therefore came I forth" and Lk's "for therefore am I come" are variant expressions for Jesus' consciousness of a divine commission or sending. His is a specific work; his certainty of his sending creates in him a driving enthusiasm for it and the greater devotion to it.

#### When a Leper is healed.

Mk. 1:41,43 ; Mt. 8:34; Lk. 5:13-14. "I will; be thou clean": no doubt





a technical phrasing of the healing word, to correspond to well known classical formula in which the leper made petition to a physician. Two instructions are then added; first, he shall "tell no man"; second, he shall go and comply fully with the priestly regulations, pertaining to such a healing. Such commands repeated by other healings give light on Jesus' respect for the Law and his disposition to conform to it and to have others do so. The injunction to silence given repeatedly (Mt.9:30; 12:16; Mk. 3:12; 7:36; 5:43) cannot mean that Jesus was unwilling to be known as a healer; his willingness to heal, the readiness with which he responded to appeals from the sick, the numbers healed and the crowd present at his healings exclude all possibility of such purpose or wish on Jesus' part. (Mt.4:23; 8:16; 9:6; 11:4; 12:22; 14:1; 14:21; 15:30-35 etc). The restored Gadarene, (Mk.5:19) is instructed to go home and "tell how great things the Lord had done for him". Mt.12:17-20; 4:6; 12:39 give us a better clue; he would not have his work known as the mere giving of signs; he would not legitimate himself or his works in such wise; he would avoid being advertised merely as a miracle worker, a dealer in magic or a performer of wonders. He did not care for the crowd attracted to him by the "Loaves and Fishes", or in hope of physical healing, rather than by interest in the kingdom of God; or for the crowd that admired him as a great healer and magic worker and not as one sent from God.

### Sermon on the Mount

Mt. offers here the largest collection of Jesus' words given anywhere by the Synoptics. Two questions arise: (1) Was this given as a continuous dissertation at one time as Mt. seems to imply? (2) Or is it a compilation, a mosaic of Jesus' words delivered at different times and under different circumstances, and brought together here by Mt. to illustrate more impressively the character of the Master's words and teachings? The value of the word is not affected or determined by either question. If originally one, then the procedure of Mk. and Lk. in distributing it piecemeal and specializing certain portions adds a new problem and a more difficult one. It were much easier to believe that Mt. had gathered these utterances from many situations and strung them into this "Necklace of truth". This enhances the inner life, heightens the naturalness and intensifies the directness of the separate expressions. The great worth of the whole matter for us is this, that they are Jesus' words. These are the things he said, and through them we seek both him and his message.

### The Beatitudes.

The Poor. Mt.5:3; Lk. 6:20. "Blessed" = Happy, fortunate; this word never occurs in Mk., Lk. varies this text by putting it in the second person and omitting "in spirit". Probably Lk. represents the original statement, but Mt's addition brings out more clearly its probable meaning; for "poor" was a technical expression referring not only to those without gold, but also to those who were oppressed and deprived of their rights, social, legal and religious; and particularly to pious, simple, humble, lowly folks, who had nothing to bring to God but a broken spirit and a contrite heart. The promise of the Kingdom of Heaven is not simply to the poor who lack bread; it is rather for those who are conscious of their poverty of spirit, of their inability to help themselves, and who realize that they must stand as beggars before God; to these "poor in spirit" is the promise of the kingdom, and not to the leaders, the Scribes and Pharisees, who in arrogance and self-esteem, take it as a matter of course that the Kingdom of Heaven belongs to them, and to them exclusively. Jesus' sympathy draws him at once to the people and their





hopes. Such a word reflects experience and comes after Jesus had seen among the people, both their actual poverty, their need of spiritual instruction and their neglect by the religious leaders. It grew out of experience and is of a personal, not a dogmatic character. Considering Jesus' personality and his hearers, we must believe that he was touched by both the material and the spiritual poverty of the people. The point of emphasis, however, is that the poor should be eligible to the kingdom, (Mt. 11:5; Isa. 61:1; 57:15; Lk. 4:18; Ps. 51:17; 34:18).

The Meek. Mt. 5:5; Ps. 37:11) "The meek" - an old Ps.- word. Earth = the new earth that is to be when the Kingdom of God comes. This promise to the meek is closely related to vs. 3, emphasizing more strikingly the antithesis Jesus would draw between the common people who had so little and the leaders who appropriated so much.

The Mourners. Mt. 5:4; Lk. 6:21<sup>b</sup>. "Those who mourn" are those who "wait for the consolation of Israel", (Lk. 2:25). Their tears are not over their own personal afflictions; they sorrow over the power of evil in the world and long for the coming of the Kingdom of God. (Mk. 15:43). Jesus gives them a hope to keep tryst with their longing. Lk's "Blessed are ye that weep now for ye shall laugh", varies only in form. While we regard the mourners in this special sense, we do not forget that Jesus brought comfort, also for those whose tears are for their own sins or for personal sorrows.

The Hungry. Mt. 5:6; Lk. 6:21<sup>a</sup>. To hunger means to long for and need that which alone can sustain life. "Blessed are ye that hunger now" (Lk) is much simpler and more direct. Mt's "After righteousness" compels an exclusively spiritual interpretation; for the hearers there would certainly be the other meaning. Hungry souls need material bread as well as spiritual, and Jesus was come to minister to both.

The Merciful. Mt. 5:7. The promise to the merciful is a word so plain that even the simplest need have no difficulty; a loving heart manifesting itself in deeds of mercy is the surest claim on the mercy of God.

The Pure in Heart. Mt. 5:8. Pure is the heart that is sincere, upright, free from deceit and that offers no hindrances to God's will; whose relation to God is so open that intercourse between the two finds free course. Purity of heart is most evident in relation with men, in simple practice of love, and in cleanness, clearness and simplicity of fellowship and intercourse. This is an old biblical expression, Ps. 24:15; 73:51. "Seeing God" is the hope of the highest, and was supposed to be reserved only for the religious leaders. In Jesus' mouth this word is a protest against the ceremonialism on which the Pharisee bases his hope of seeing God.

The Peace Makers. Mt. 5:9 are they who love the peace and keep it, and also lend themselves to restore and establish it; they shall be called Sons of God, because their work reveals their likeness to God. Persecuted for righteousness sake. Mt. 5:10 = "Blessed be martyrdom."

Righteousness is of such worth that it is to be longed for, striven after, placed above all earthly considerations, and if need be we must die for it; but the Kingdom of Heaven belongs to those who so pursue it.

Blessed are ye persecuted. Mt. 5:11-12; Lk. 6:22-23. The two reports vary in some details but their significance for us is not affected. This is a heroic word borne from a prophetic soul; his keen eye sees the storm coming and realizes what it will mean to become his followers. His disciples shall not be deluded; they have hard work to do; they are to be persecuted, reviled, their name cast out as evil and they themselves rejected from the company of their friends. Why such warnings? These words are not suited to the opening days of his ministry; they find much better place when opposition had set in and he himself had had a taste of this persecution for righteousness' sake. O.T. narratives, the experience of prophets to whom he felt





himself so closely related, the immediate death of John the Baptist, would all lead Jesus to the thought that their way must also be his way; that he too must suffer, be rejected, and perhaps die. After some suggestive experience later in his ministry, how naturally these words would find expression. They are not the words of a mild mystic; they bespeak the warrior, the campaigner, the fighter. They are photographic words, and help trace our portrait of the Christ. He is reflected in this subjective activity; he lived and moved in the O.T.; he relates himself to the prophets whom the fathers maltreated; he foresees his own fate foreshadowed in theirs; his fate will in turn probably pursue his followers. The certainty of the prophet's fate does not affect his certainty of God's call, or his willingness to fulfill it; nor does the outlook deter him from inviting others to discipleship; his confidence in God is supreme, and he urges his disciples to a like confidence. God himself is back of them and their work, and God's will must succeed. They may rejoice and be exceedingly glad, for they are to have great reward; they are to have part in bringing God's will to pass and to take place with the prophets.

Lk.6:24-26. In antithesis to the beatitudes, Lk. reports four woes. They can hardly be directed to the disciples as vs. 20 might imply, but are either addressed to the crowd or to be rhetorically interpreted. Eitherwise there is no good reason for doubting their genuineness. They are hard words but that is not a good reason against Jesus having spoken them. Sentiment and a traditional conception of Jesus due largely to art may rob him of his true heroic proportions. A woe is pronounced on the rich; not against riches themselves as such; but on those who find their consolation in their riches, and are so engrossed by them that they feel no need of the kingdom and have no thought for God. So too upon those who are "full and laugh now", i.e. are so content with passing pleasure, that they have never a thought for due repentance, a woe is pronounced. Jesus was no death's head; he did not frown at real gladness; in fact he came to bring joy; but he discriminated between the "laughing now" and the pleasure that leaves a stain, and the lasting joy that comes from God. The time will come when things alone can no longer satisfy or fill, and then they will mourn, because their joy is past. Likewise he pronounces a woe on those who are allured by the praise of men. This praise is very deceiving; even false prophets have been loudly applauded. Christ's advice is to do God's will, the right thing, and to seek his approval, no matter what men may say; his approval is true and is free from all deceit.

#### The salt of the earth

Mt. 5:13; Mk.9:49-50; Lk.14:34-35. Luke indicates a definite situation under which this word might easily have been called forth. In vs.26-33, Jesus has been illustrating conditions of discipleship; the conditions are unequivocal; it is an either-or in following him. Salt is a wonderful thing and as an article of life has highest value; but it must be salt; so soon as it ceases to be salt it is worthless. Becoming a disciple is a serious matter and requires careful consideration; as with salt there can be no compromise so with the disciple; it is a great privilege to become a disciple for as disciples Jesus can use them as the "salt of the earth"; but so soon as they cease to be willing to forsake all and follow him, they lose the savour of discipleship and have no longer value to the kingdom. "Not a light thing to be a disciple! - or a Christ".

Mt. gives the same thought somewhat modified. Following just after the hard word in vs.11-12 over threatened hardships, this word is well calculated to continue the thought of the seriousness of discipleship. It is easy, by reason of old interpretation, to allow Mt's first phrase "Ye are the salt of the earth", to dominate our





thought and direct our attention to the relation of the disciples to the world; the more emphatic thought, however, is that of qualification for discipleship; his disciples are to mean to the world's life what salt means to daily food; but to do this, they must really be what they are, if they are to be his disciples they must fulfill this mission; they must not "lose their flavour", for then they lose their discipleship.

Mk. 9:49-50. The situation is strikingly similar. The text problem here offers difficulties, particularly through the failure of 49<sup>b</sup> in so many MSS; it looks very much like a gloss suggested by the desire to parallel 49<sup>a</sup> with Lev. 2:13. It has been said that in Mt. "the salt" is represented as the quality of the disciple; in Mk. as a possession; B. Weiss rightly points out how readily being passes over into having. Vs. 43-48 have given warning that suffering, loss and pain may be the price of fellowship with Jesus, 49 continues by saying "that everyone shall be salted", i.e. shall be called upon to make offering for the sake of discipleship and that too, through the fire of persecution and suffering - a metaphorical reference to a Levitical rite familiar to all Israelites. This reference recalls the salt word, which is then introduced in v.50. The first part stands parallel with Lk., then follows the exhortation "Have salt in yourselves" i.e. be disciples at every cost. The closing "have peace in yourselves" is peculiar to Mk.; and evidently reflects the earlier question of vs. 33. So we find the ground thought in all three reports very closely related, namely, a persistent realisation of discipleship; "fulfill your office".

#### The light of the world.

Mt.5:14-16; cf. Mk.4:21; Lk.8:16; and 11:33. A second parable very similar to the preceding. Mt. 14<sup>b</sup> is lacking in many MSS. Mk. and Lk. clearly give a specific situation; this is another earnest warning to the fulfilment of the duties of discipleship. What stronger exhortation to faithfulness could Jesus have given his disciples than to tell them that the world depends upon them for the salt and light of spiritual life? The world must have salt and light if it is to live, hence the necessity of their vitality. Mt. elaborates the thought with an exhortation to good works as the natural way of letting light shine. Discipleship does make strenuous demands; but it also offers great rewards; the disciples share the task of their Master in driving out the world's darkness and leading men to God. It is an over-refined sense of dogmatic unity that objects to the emphasis Jesus here lays on good works; a disciple without good works is saltless, or a candle under a bushel; a disciple is qualified as a disciple by his good works which, of course, are not to be reckoned good after Pharisaic standard or after Levitical rule. Nothing is said here about faith as a condition of life in the Kingdom - that is pre-supposed; the statement here is that the only concrete, applicable rule we can have for any faith or any religion is its moral fruits as shown in good works.

#### Jesus and the Law.

Mt.5:17-20; cf. Lk.16:17. What was Jesus' attitude towards the Law? We have here the assertion that he has not come to destroy but fulfill it and his ministry offers many manifestations and obedience to it. (Mt.8:34; 17:24; 23:8); on the other hand in the six following pericopes in this chapter vs.22, 28, 32, 34, 39, 44 and in various other instances he assumes an attitude that is in opposition to the Law and in which he supersedes it by his own words. The two positions have caused endless dissertation and given many the greatest uneasiness; so much so that many have insisted upon regarding 17-19 as





an interpolation. Can they be reconciled? Is 5:18 to be regarded as an argument that Mt. favoured Judaism? The answer depends upon how Jesus himself is to be interpreted. True, he did teach and may rightly be spoken of as a teacher; but what was the character of his teaching? Was he a builder of dogma, a formal teacher, seeking to construe what he had to say in a unified logical system? Or was he a prophet, who throbbed with the conviction of the great truth God had laid upon his heart and who conveyed his message opportunely? From the first point of view, his words refuse formal reconciliation; from the second point of view his varying expressions as in case of the Law, can very reasonably be reconciled. For then the seemingly antagonistic views grow out of different situations; they are the attitudes of a soul harmonious in its own inner life, in relation to different phases of the same question. For instance, in Mt. 19:19 and elsewhere, Jesus plainly inculcates the honouring of father and mother; but in Lk. 14:26 he says "If any man come to me and hate not his father and mother etc. he cannot be my disciple". Literally the two statements are antagonistic, as a matter of fact they have nothing to do with each other. There is no question about the fact that Jesus taught filial piety. Lk's expression has no reference whatever to the Fifth Commandment but is a paradox employed to emphasise the demand that all other interests must be subordinated to the call of God. No one need be told that the Jesus who taught us to love our enemies, could not have taught us to hate our father and mother. So, too with the Sabbath question 19:4. These verses 17:19 are presumably a strong word of protest against fanatical opposition to the Law. His quarrel was not with the Law, but with its interpreters, its abuses and its false observance. He has not come to destroy, to empty the Law of meaning and worth; but to fulfill it, to give it larger, truer significance, to indicate its real meaning and to add what it lacks. The wonderful thing about him, as an O.T. reader, is that he discerns the heart of the prophetic or ritualistic word, sees God's message in it and brings this rightful meaning to its proper place. Then in a paradox that would catch the ear of the hearers, he adds, that in so far from destroying the Law, he will not have one jot or tittle pass away, until all be fulfilled, no, not even until Heaven and earth pass away i.e., until all has ended and the Kingdom of Heaven is set up. Such a word does not have the sound of a quiet hill-side talk; it vibrates with intensity; savours strongly of irony and has the energy of resistance against some unwelcome suggestion. We could easily believe that someone had misinterpreted his attitude toward the Law and he will correct the wrong impression. Further, he says that place in the coming kingdom will be largely influenced by a proper attitude towards the O.T. "For" v.20 is only a literary connection. "The righteousness", i.e. the piety, Jesus desires is one surpassing that of the Scribes and Pharisees; a righteousness based on their reading of the Scriptures will never satisfy him or open the gates of the kingdom.

Now follow six exhibits in which he demonstrates how the interpretation of the Scribes and Pharisees is unsatisfactory, superficial, and fails to find the true sense of the Law; over against all this he sets his own word and authority. I.Mt.5:21-26. The first illustration consists of three instances in which Rabbinical teaching has reduced the Law to a series of legal specifications; they build an anti-climax in which the severity of the punishment is directly disproportionate to the fault. (a) "Who-soever shall kill, shall be in danger of the judgment" i.e. a very ordinary process. (b) "Whosoever shall say to his brother Raca - a word of disregard or contempt - shall be in danger of the Council" i.e. the Sanhedrim; - a slighter fault, a heavier penalty. (c) "Who-soever shall say 'Thou fool' - a still lighter word of offence - shall be in danger of hell-fire"; the slightest fault, the direst punishment. Such interpretation reduces itself to merest casuistry; Zahn





calls it "Rabbinical persiflage"; it robs the Law of all moral vitality; considers only the outward act and ignores the inner motive. In contrast to this Jesus propounds that even groundless anger invites the judgment; the heart attitude, the motive, what one would do if he could deserves the same penalty as the sinful deed itself. The deed is sinful not only because of its specific character, but also because it bespeaks a sinful heart. Jesus keeps outer conduct and inner motive in inseparable ethical connection.

The God who so looks upon the heart cannot accept an offering from one who, as he comes to make his offering, remembers that he has wronged a brother. With what ruthless hand did Jesus cast aside the assumed worth and value of offerings. The ceremony, the cult in itself, is empty; they can have value and significance only as they are made ethical and moral; external temple service is inferior to and can never be substituted for the love of neighbour and of God. Jesus stands here on the very summit of prophetic vision and teaching, Amos 5:21-25, Hos. 6:6, Mic 6:6; Isa. 1:11-20. Wellhausen's objections that v. 23 limits this word to Jerusalemites seems trivial, when it is remembered how accessible Jerusalem was, for even the farthest removed; and further, that all visited the Temple as often as practicable, at least occasionally.

Mt. 5:25-26 cf. Lk. 12:58-59. Lk. gives a more definite setting but the meaning is identical, viz. in continuation of the above thought of brotherly love. This exhortation is to a readiness and willingness to be reconciled with an adversary, to settle a dispute before it comes to process. Many see here a parable or remains of a parable, using an ordinary street scene to reflect a higher religious truth, i.e. be wise and reconcile yourself before the judgment! We cannot find here any dogmatical deliverance against legal processes as such; Jesus seeks the brotherly attitude that eschews technicalities, that does not insist upon every right and that facilitates reconciliation and brotherly relations.

II. Mt. 5:27-32. The next illustration concerning the Law deals with adultery. The old Law is accepted, adultery is forbidden; but adultery is newly defined; "adultery of the heart", even the lustful thought, or desire, is to be estimated as the deed itself. Jesus brings the old Law to its fulfilment, in indicating its proper meaning; the Law is to be kept by the heart as well as in outward deed. "Looking on a woman" naturally refers to the wife of another. The weighing of inner and outer sinfulness in the same scales and pronouncing them both equally wanting secures a deep glance into the inner life of Jesus. False discriminations lose all caste with him.

III. Mt. 5:31-32. Jesus' words over divorce were evidently very striking and made a great impression. Mt. 19:3-9 and Mk. 10:2-12 furnish a specific situation. Mt. adds it here because divorce and adultery are so closely related; both are involved in the greater question of the marriage relation. The definite situation in which Mt. and Lk. place it, show that the words are a protest against the lax practice in divorce proceedings. Mt. 19 speaks of divorce being given for every cause, and as though the giving of divorce papers fulfilled all requirements; so that divorce was very common and very easy. Jesus' answer is given in two forms, a mild and a stronger form. Mk. and Lk. report him as allowing no divorce whatever; according to Mt. he allows it on one ground only, fornication. What did he really say? Some think that we have two words spoken under different circumstances, but this is doubtful; if we have but the one word, Mk. has more likely preserved the original expression; in case of a harsher and a milder expression over the same subject, it is safer to accept the harsher as the original; there is more likelihood of the harsher being relieved, than vice versa; and this would be particularly true in the application of the rule; exigency of practical life would readily lead to such an exception as Mt. includes; cf. the situation given in I Cor. 7. Separation is not forbidden specifically but re-marriage is not allowed; inasmuch, however, as separation practically assumed a re-marriage, therefore the forbidding





of re-marriage is equivalent to the forbidding of separation. Jesus' conception of marriage is very high and exalted, the merest touch of the careless or irreverent hand means defilement. This is the only instance in which Jesus definitely revoked a Mosaic ordinance.

v. 31 follows 28 so very closely that 29 and 30 fall under a strong suspicion of being out of place; they fit very much better the situation given Mt. 18:8-9; and Mk.9: 43-47; here they disturb the natural connection. There is a discordance between committing adultery with the "heart" and offending with the right eye or the right hand. Matthew uses these words to enforce the requirement of inner purity; if the right eye or right hand - symbols of the most important and the dearest of our possessions - yea, if anything endangers or renders impossible this ethical and spiritual purity, then that hand, eye or what else is to be sacrificed. No sacrifice is too great for the saving of one's soul or purity.

IV. Mt. 5:33-37. The word about oaths. Unfortunately this expression stands alone, with no other word from Jesus to give a decisive clue to his exact meaning (cf. Mt. 5:23-16). Several O.T. references to the taking of oaths and making of vows may be given in this connection, viz. Dt. 6:32; 10:20; 6:13; Lev. 19:12; Num. 30:3. The attempt to construe 33-34 as if the first half of 33 "Thou shalt not forswear thyself" were the old word against which he protests and the second half "but shall perform unto the Lord thy vows" his word of correction, does violence to the body of the text and grows out of the determination not to allow this word to forbid oaths and vows. A similar bit of exegesis construes 34<sup>a</sup> - "Swear not at all" as referring only to oaths not taken in the name of God; this a straightforward treatment of the text cannot allow. The assertion that Jesus himself took an oath (Mt. 26:63) shows what desperate measures and arguments may be resorted to to secure a desired reading (Klostermann). Paul (Rom. 9:1) and the Essenes who eschewed legal oaths yet employed a very severe initiation oath are hardly "court witnesses" in determining what Jesus said.

vs. 34 "not at all" is above suspicion. If Jesus meant - "forswear not thyself at all" why should he not more clearly have said "forswear" and not "swear"? But there was no need of his saying this, the O.T. had already said it. The practice of taking oaths allowed by O.T. had degenerated in Rabbinical practice into a refinement of casuistical distinctions that really destroyed the value of an oath. One could swear one thing verbally and by technical subterfuge mean another, like the rich man who swore he had no money either in heaven or earth and justified his oath by the fact that he had no money in two particular purses which he called heaven and earth. Jesus' own specification here and his recommendation of a simple "Yea, yea", "Nay, nay" suggests the greatest frequency in the use of oaths; the simple word was no longer enough, everything was protested with an oath. Men swore by anything and over everything, they swore repeatedly and elaborately protested their every statement. Such protestation and asseveration belong characteristically to insincerity and untruth and give the presumption that he who feels he must protest his truth is conscious of at least a certain degree of unreliability. Jesus recommends simplicity and straightforwardness of statement. A man should speak so honestly that his word is enough; no further protestation or confirmation as by oath should be necessary. Say what you mean. Let your word be your bond. When you say "Yes", mean it; and when you mean "No", say it. Unnecessary repetitions and equivocations are out of place; they come from evil - i.e. they grow out of evil conditions or an untrue heart. One's word should be the same whether spoken before a magistrate or between friends. There should be no need of oaths. They encourage false distinctions; as though one's word could be truer at one time than at another; Christ's followers are to speak the direct, sincere word, irrespective of place; then there will be no need of them ever using an oath.

V. Mt. 5:38-42. Retaliation. The lex talionis - an eye for an eye and a tooth for a tooth - is the cornerstone of antique civil justice. Compare the Code of Hammurabi. It was the norm of punitive measurement





in O.T. and was doubtless largely operative in Jesus' time. The Law demands its "pound of flesh"; Jesus would urge the "quality of mercy". There are instances where one need not claim his right; where more can be gained by waiving than by claiming it. What Christians will suffer, or allow, or give is not defined by what they must. They are to be ready to suffer wrong as a slap in the face; to resign their right as in a process; to go farther and render even more than can rightly be asked, as in case of the "second mile"; to serve in the largest possible measure. Not right but love shall dictate how much they shall do or give and love knows no compulsion of the Law. Love never asks "what or how much must I do?"; its concern is ever "how much can I do?" The richness of the Master's own love speaks to us through his words. "What Jesus contests is not a theoretical principle or a practical rule for moral relations; and what he demands is not an improvement of legal practice according to ground principles or the dictates of humanity; but a moral relationship of man to man, independent of all Law, which, consistently observed, would render all legal practice superfluous". (Zahn)

VI. Mt. 5:43-48 cf. Lk. 6:27-36. The love that makes perfect. The last comparison instituted between the righteousness which Jesus expects from his disciples and which makes great in the Kingdom of Heaven and that of the religious leaders, involves what the Master later calls the First Commandment; though it is not registered in the Decalogue. "Thou shalt love thy neighbour";- "as thyself" is omitted here, evidently for the sake of balancing the antithesis; Mt. uses it however 19:19; 22:39; as do also Mk, and Lk. "And hate thine enemy" is not a citation from the Law itself; Jesus would not introduce it, hence it must represent an addition commonly employed in Rabbinical teaching. In the original, "neighbour" (Lev.19:18) is with difficulty confined to fellow-countryman; Jewish particularism was ever strong and was continually catered to by the leaders of the people; but it cannot be drawn upon here to give "neighbour" a national limit. From 46-47 we see plainly that it is personal enemies who are hated; while in 45 the circle of those whom the disciples are to treat as neighbours is to be drawn from the Father's example and He is good unto all. Jesus has absolutely no conventional limit for his conception of "neighbour"; according to him, any other man, all other men may be my neighbour. Good as the Old Law may have been, Jesus deepens it, widens it, lends a beauty and worth to it that make it truly divine. It would have been great to say "Don't hate your enemies"; it was transcendently more wonderful for Jesus to say "Love your enemies; bless them that curse you; be good to them that hate you; and pray for them that persecute you". By so doing they prove their sonship to God; they do not so first become his children but in this wise legitimate themselves as his children by showing the family likeness. God is the good Father whose heart knows never a trace of hatred; he is very patient, even with evil; no thundering Jove is He, but the patient, kindly, loving Father who, by the riches of His grace would win all men back from sin. His sun and his rain bless both the evil and good, the just and the unjust. How Jesus knew the Father and with what confidence he speaks of Him! He that hath known him, hath known the Father also. As his love transcends conventional lines so must that of his disciples. Seneca says "If you would be like the Gods, then show mercy on the unthankful, for the sun shines on criminals and to pirates the sea stands open". Christian love is to be God-like. No special reward can be expected for loving those who love us; even publicans do that; they also salute each other as brethren; sinners do good to those who return it (Lk.) and lend to each other expecting return; but Christians are to love all, even enemies; are to do good to all without thought of compensation; to show in every way a disposition that far surpasses all heathen or Rabbinical standards. Their reward shall be great; they shall be called the children of the Highest (Lk.); for He is kind to the unthankful and the evil. Like him also they are to be merciful and in this abandon of love they shall become perfect. The perfection here spoken of must be confined to and defined





by the context; it does not refer to rounded, etical completeness in our sense of the word, nor does it refer to God's perfectness as seen in his infinite wisdom, power, truth and holiness; the way in which God's perfectness is here referred to is in regard to his relations to man; He knows no reserve or reservation in his loving treatment of them. In a similar loving devotion to all men are we to imitate and re-produce the perfectness of the Father. This perfectness is unpretentious and without arrogance; its very essence is a gentle humility that never ceases to long in true righteousness after acceptance in the coming Kingdom and that pleads its claims ever and only through the mercy and goodness of God.

In regard to practices of personal piety.

The righteousness of Jesus' followers shall manifest its superiority to that of the Scribes and Pharisees, both in their deeper, clearer discernment of the true spirit and meaning of the Law and also in a purer, more unostentatious observance of the principal works of piety: alms, prayer, and fasting. The illustrations are drawn from current religious practices of the day. The demand made is for inner reality, inner genuineness and inner goodness; only that can be real and good in our relation to God which asks first his way and then strives to conform to it; the desire for publicity and praise of men is to be carefully scrutinized and most often discarded.

Mt. 6:2-4. Alms. Whether "alms" is original or has replaced the original "righteousness" affects the meaning not at all. "Righteousness" going back to Mt. 5:20, makes a better connection. God can have no reward for the righteousness which calculates on being seen of men. "Sound a trumpet" can not be literal; it cannot be confirmed by fact; rather is it a hyperbolical warning against the effort to attract attention and gain reputation for piety among men. They get what they wish, their reward = their account is cancelled or receipted, they can expect no more. (cf *ἡμεῖς* Deissmann's "Licht vom Osten"). The whole procedure is well characterized by the word hypocrite = Greek, actor. The irony is very apparent; he plays the part of being merciful for the sake of self-glory. True alms are given from a vastly different motive, not out of love of display or fame, but out of love and sympathy with a needy brother. Christian alms are to be without all display, all advertisement; even the most intimate friend, one standing as closely related as the left hand is to the right, shall not know of it. The Father, however, who knows all secrets will know of it and there shall be no lack of reward v.4. Jesus speaks plainly about the certainty of reward; it is not dependent on the gift, for the hypocrites also give large sums; how far the reward is a consideration Jesus does not specify; that is a matter for speculators; here speaks the practical pedagogue and pastor over practical facts.

Mt. 5:5-15. Prayer. 5-7 parallel 2-4. The hypocrite standing in prayer in the synagogue or temple or on the street was a familiar picture to the hearers; even as to-day one can see Mohammedans doing the same at the Muezzin's call. The custom of open prayer, so old and so common in the East, need not necessarily be hypocrisy. Jesus had evidently been convinced from current customs, with which he was familiar, that the tendency and temptation of private devotions in public places is a desire to be seen of men. His observations convinced him that only too often such devotion was only playing a part; he recoiled against such publicity and, in his demand for inner piety and devotion, strenuously protested against making one's private devotions a matter of parade. His reproach is directed, not against public prayer, for he himself prayed repeatedly before others; public prayer has its rightful place but even it must be guarded from display and emptiness. The particular warning, however, has reference to personal, private prayer. This, says Jesus, belongs to the closet, that is, behind closed doors where the soul may





the more easily be alone with God. Mk. tells us that Jesus found a prayer room on the mountain side. What a commentary on Jesus that he was a man of prayer! No wonder that the disciples came, asking "Lord, teach us how to pray"! They had seen him go apart alone to pray; they knew he could instruct them. Out of his own experience, his own conception of prayer and what he had accomplished in prayer he gives his counsel over prayer.

"Vain repetitions" vs. 7 that is, empty words repeated mechanically, long ritualistic prayers, such as were prescribed in the ritual of the synagogue, (the prayer of Manasseh and the three Holy Children among others) the piling up of long lists of holy predicates in addressing God, share the common danger of reducing prayer to a quantitative basis, of making it an outward performance instead of an inner devotion, of regarding it as giving a legal claim on God for service rendered and degrading the very conception of God. Prayer is not mere asking for things; God is not to be coerced, as though he had no interest in our needs; the assurance is given that God is the Father who knoweth even beforehand his children's wants. Jesus would preserve prayer as the truest means of fellowship and communion with the Father.

### The Lord's Prayer.

Mt. 5:9-13; Lk. 11:2-4. Lk. reports this prayer given in answer to a request from the disciples (11:1); Mt. reports it as a specimen-teaching; with Lk. it is an incident in the fellowship of Jesus with his disciples. Mt. gives the longer form; Lk. the shorter. Which is the original? The text was not stenographically reported; probably the shorter is the better. The prayer, apparently very early, perhaps at once, assumed a more or less ritualistic character, by reason of its adaptation to common usage; and the easy tendency of ritual is to grow, not to condense.

(1) It has been pointed out that the construction of Lk's text could allow the reference of this prayer to John the Baptist; that procedure however is very precarious; if the Baptist had taught some such prayer, then this was taken over by Jesus and amplified. As we have it, it belongs to the teachings of Jesus. It is not to be regarded in any wise as a synodic formula; it is the psychological product in thought and experience of Jesus' own soul - a real prayer-growth, the reflection of a soul's widening experience in the territory of prayer, spoken and used as a real prayer by Jesus. It grew and found expression as a pattern prayer, not in the sense of a prayer-formula, not in the sense of a liturgy to be followed slavishly line by line, not in the sense of a rubric that hindered further development and personal variation, but rather as a sample how one may pray, as an illustration or suggestion heeding not so much the phrase as the attitude, relation, freedom and confidence toward the Father and in regard to the things that may be the subject of prayer.

(2) In its elements it is distinctively Jewish; the separate petitions find origin, not so much in the O.T. as in the synagogue-prayers and the Rabbinical literature of the day (cf.                      and Kaddish). Its peculiar superiority lies in its choice of petitions, its wonderful richness of contents and charming brevity of form.

(3) It has had a wonderful place in Christian devotion and though given in protest against vain repetition, it has been used as no other part of Christian literature in that very way. Counted on the beads of the rosary, it has become the veriest bit of empty service. Given first to the inner circle, it has become the common heritage of all believers and the common prayer of the Christian world; it is most fully cited by the Church Fathers. The Didache prescribed it thrice daily so that it soon became an officially recognized prayer-formula, whose use to-day is more universal than ever before. By both Mt. and Lk. the prayer naturally divides itself into two classes of petitions; the first refer unitedly to the things of God; the latter deal with various phases of our daily temporal needs.





Matthew gives 7 petitions	Luke gives 5
Mt.6:9 "Our Father which art in Heaven"	Lk.11:2 "Father"
A. (1) Hallowed be Thy name	A.(1) Hallowed be Thy name
(2) Thy kingdom come	(2) Thy kingdom come
(3) Thy will be done, as in heaven, so on earth	
B. (1) Give us this day the daily bread	B.(1) Give us the daily bread day by day,
(2) Forgive us our debts, as we also forgive our debtors,	(2) And forgive us our sins, as we also forgive every- one indebted to us.
(3) Lead us not into temptation	(3) Lead us not into temp- tation
(4) But deliver us from evil	

"Our Father" (Luke "Father") - the name Father for God was old in Israel but Jesus first employed it to describe God's personal character and the relation of himself and his disciples to God; they are children, he is the Father - the very heart of the Gospel. With such a relation prayer becomes fellowship with God, - the worthiest conception of prayer ever given.

"Hallowed by Thy name"; - the name signifies the character; in hallowing the name one reverences the person or the character; under Jesus' tuition the one praying thinks first on God; the ordinary prayer thinks on what is to be had or gained.

"Thy Kingdom come"; - The kingdom was the object both of hope and prayer; here the future, coming character of the kingdom is incontrovertible; the use of aorist imperative by both Lk. and Mt. would seem to look toward the definite, final apocalyptic setting-up of the kingdom.

"Thy will be done, as in heaven, so on earth" (omitted by Luke); - is an elaboration of the former petition; when the kingdom shall have been set up, all opposition and contradiction of God's will shall have disappeared from the earth; it pre-supposes a readiness on the part of all to say "Thy will be done"; only so can the petition be fulfilled.

"Give us our daily bread". Bread is to be understood as an expression for all that is necessary and sufficient as provision for the bodily life; Jesus thinks here of material bread and not of spiritual food, as many have sought to show.  $\epsilon\pi\iota\omicron\upsilon\sigma\iota\omicron\varsigma$  - (found nowhere else in the New Testament, save in Mt. 5:11 and Lk 11:3; hence they are both evidently dependent on the same source) - has been variously interpreted: Deissmann suggests that it is a common form that can be confirmed only out of the Koine; Klostermann-Gressmann offer the idea that it is a corrupt form, due to the attempt at translitteration of an Aramaic form. Aside from these, only two other possibilities seem open; (1) to derive it from  $\epsilon\pi\iota\tau\omicron\upsilon\sigma\iota\alpha$  = necessary for existence, or (2) to derive it from  $\eta\epsilon\pi\iota\omicron\upsilon\sigma\alpha$  ( $\eta\mu\epsilon\rho\alpha$ ) = the coming day, referring to, to-morrow. Against the first it can be urged (1) that not  $\epsilon\pi\iota\omicron\upsilon\sigma\iota\omicron\varsigma$  but  $\epsilon\pi\omicron\upsilon\sigma\iota\omicron\varsigma$  would be the form required for such derivation and (2) that the idea expressed - necessary for life - is already clearly given in . The second derivation is supported by the Gospel to the Hebrews and is generally more satisfactory, certainly more generally accepted (Zahn, Harnack, Deissmann, Gressmann, Klostermann and others). The prayer then asks to-day for bread for the coming morrow; give us the morrow's bread daily - day by day (Lk.); just as one might ask for wages, receiving at each day's close what will provide to-morrow's food. There will be no conflict between this and vs. 34; in 25-34 Jesus does not forbid asking for or praying for bread but worrying about bread. The great instruction here is (vs.11) that God, as the good Father is to be asked in a trusting way for bread.





"Forgive us our debts". Readiness to forgive others is the sine qua non, God's one only condition to our petition for forgiveness. The old strife whether Jesus himself so prays or only so teaches his disciples to pray, has no relation to the meaning or worth of this petition; and the second person of Mt.5:14-15 should be decisive.

"Lead us not into temptation" brings no suggestion of vindictiveness on God's part; if he is the good father, he can be trusted to lay the life lines for us, as seemeth best to him. Harnack's statement that temptation here means not "temptatio" but "afflictio" seems over-discriminating; better, that "situation in life, which more than others entices to sin" (Zahn).

"Deliver us from evil" - can textually be either from evil (itself) or from the evil (one); perhaps the second is more sympathetic to N.T. views generally. The worth is the same with either meaning.

The Doxology - whose oldest forms vary, is a liturgical addition; it is found in the Didache (beginning of 2nd Cent.) but is lacking in the Vulgate and is not used by Roman Catholics. It is added both in order not to close the prayer with the name of Satan and under the influence of the Rabbinical practice of closing with something good. It might be built on I Chron. 29:11.

Mt. 14:15 cf. Mk.25-26 - A further emphasis of the fact that the soul that does not forgive may not hope for forgiveness, the only condition anywhere laid in the Synoptics for forgiveness.

#### Fasting

Mt. 5:16 is parallel to 2-4 and 5-6. Jesus' conception of righteousness and his attitude to the Law both allow fasting (Mk.9:29) and we doubt not that public fasting - a fast of the congregation - is as little forbidden by him as is general or congregational prayer vs. 5-6. As there, so here, his protest is against the reducing of private fasting to vulgar religious display. He speaks not in figures but illustrates in concrete examples, drawn from real life, the false and the rightful use of private fasting. Fasting is only a means to an end; it must not be allowed to become an end in itself and must not be employed to unworthy ends. We wonder again if this word does not mirror Jesus' own experience; had he not learned in his own life the value of private fasting?

#### The laying up of treasures.

Mt. 6:19-23; Lk.11; 34-36; 12: 33-34. Against the laying-up of treasures, i.e. the gathering of riches as such and for themselves, Jesus makes appeal, first to common-sense; why devote so much to that which can be so easily lost through the ordinary vicissitudes of time or through special catastrophe? Treasures should be laid up in heaven; Lk. 12:33 gives a very concrete suggestion as to what this means, when he intimates that alms, the widow's mite, and money so invested is treasure laid up in heaven. The great warning, however, lies in the danger of these earthly treasures so claiming the heart that they will dominate and control the life, exclude the higher interests of mind and spirit and rob the life of its true light. The light of the whole body depends upon the eye; if it is -  $\alpha\pi\lambda\omicron\upsilon\varsigma$  , = sound or normal (B.Weiss), the body is full of light; if it be bad, all light is gone; if that which ought to be thy light is itself turned to darkness, how complete is thy darkness. Even so watchfully must the Christian care for the heart, which is as indispensable for the spiritual life and light as the eye for the bodily.

Lk. 11:34-36. The same words are used by Lk. in connection with the incident of the asking for a sign; the greatest sign has already been given in Jesus himself; and the petitioners are warned not to let anything close or blind their eye to this sign. It is further ex-





horted that they should not let false treasure detract their interest from faithfulness to their Lord, so that they may not be ready at his coming.

God or Mammon.

Mt. 6:24; Lk. 16:13. You can not give your whole heart to the laying-up of treasures on earth and in heaven at the same time; the claims of earthly goods become so great that eventually they challenge the claims of God, no life is able to do full service to both; it must sooner or later be an either-or. Jesus gives the sharpest, clearest expression to this antithesis. It is just as impractical to talk of serving God and mammon at the same time as it is for the same slave to talk of serving two masters, whose interests necessarily conflict.

"Mammon" is an Aramaic word taken over bodily and used to personify gold or riches as a kind of idol or demon. (Meyer, Jesus' Muttersprache) Lk. 16:13 gives a different setting but the same meaning.

Anxious care.

Mt. 6:25-34 cf. Lk. 12:22-31. Lk. places this in connection with a discussion over covetousness and the parable of the rich fool. The warning is directed against anxious, fretful care; the connecting "therefore" (both Mk. and Lk.) would seem to infer that anxious care is to be avoided because it is Mammon-worship. Some such expression as - "Let all this laying-up and caring for things cease; God will provide for his own" - is needed to complete the connection. The advice is enforced by a number of illustrations; the first argues a majori ad minus; if God has given you the more worthwhile things, life and body, will he not also give the lesser, food and clothing? The others argue a minori ad majus; if God provide for the fowls of the air (ravens, Lk.) will he not much more provide for you, who are so much better than they? If you cannot do such a small thing, as add an inch to your stature, why fret over surpassingly greater matters? If God clothe the grass, which endureth but for a day with a splendour greater than Solomon's, is not the faith small, that does not see that he must much more clothe you who are his children and not mere creatures? Further, this anxious care is so futile; it can accomplish nothing. Worst of all this care signifies a mistrust of God's providing care, at least a failure to trust him fully. Eating, drinking and wearing may be the three rules of the Gentiles; but you have larger interests; too, the Gentiles may be pardoned for such worrying, because they do not know the father as do you, who have been instructed in the things of the Kingdom and have been told that your heavenly Father knoweth your need of all these things. The first and greatest interest is God and his righteousness; in comparison with this, all things else are inconsiderable; for Christians there is no higher interest, none so high as being worthy of the Kingdom, being children of God. This does not exclude other interests, they have their rightful place; there is no inconsistency in trusting God to make provision for us and at the same time working toward that end with all our powers. But things must be rightly related, put first things first, The great thought of the whole passage is an unconditional trust toward God. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Don't make to-day more burdensome than it need to be by adding to it the cares that may come with to-morrow; every day will bring enough care of its own.

Judging

Mt. 7:1-5, Lk. 6:37-38, 41-42. Lk. continues Mt. 5: 38-45 and his connection is smoother and more direct. Christian righteousness is to exceed that of the Scribes and Pharisees (Mt. 5:20) in that it







is free from that arrogance and presumption which lead to setting one's self up as a judge over others. Legal justice and civil judges are not under fire. The target here is censoriousness, that hypercritical spirit which is ever on the look-out for others' faults and intolerance in regard to the conduct of others; this judgment is blind to its own faults and void of the love "that loveth as itself". This spirit prepares its own condemnation; when God judges the world he will recompense measure for measure. Lk. embellishes the counsel with a number of phrases which emphasise but do not enlarge the thought. He introduces the parable of the blind leading the blind and of the disciple not being above his Lord (cf. Mt. 15:14, 10:24), which do not here make a happy connection. The word over the beam and mote in the eye is not an extension but a repetition and hyperbolical illustration of the above-given abstract principle. The man who makes great ado about the mote in his brother's eye, while a beam is in his own, is guilty of this spirit of censorious judgment, which has just been condemned. One is not prepared to see and help remove the mote from other's eyes, until he has first seen and had removed the beam from his own. The time and effort spent in judging others were much better invested in striving after his own improvement.

#### Pearls before Swine.

Mt. 7:6. This sentence sounds harsh; it is not, it is strong. If 1-5 had left any impression that all judgment was to be refrained from that impression is bravely corrected here; for here there is a direct demand that differences of value, both among men and things, be recognized; charity need not be blind to reasonable facts and necessary distinctions. The "dogs and swine", symbols of the unclean for Israel, are not the heathen - (despite Mt. 10:5; Mk. 7:27) - but are those persons or those instances where effort is clearly wasted. Jesus advises caution and good judgment in regard to the time and place for tactfully treating of holy things. He would say - don't throw yourself away, don't make your message commonplace and cheap; give yourself without stint - as he did - but don't be fanatical or impractical; the Gospel is for all, but you can't compel men to accept it. Defining the "holy" and "pearls" as a body of esoteric teachings, which the disciples are not to share with all, would not change the advice, it would only restrict the circle of its application; the disciple must, in any case, use discretion and sound judgment in his mission.

#### Assurance that Prayer is heard.

Mt. 7: 7-11, Lk. 11:9-13. The two texts are strikingly parallel; for the most part verbally parallel. Lk's insertion of vs. 12 - "if he shall ask an egg, will we offer him a scorpion" - is the only textual difference and it is to be regarded as a gloss. Lk. uses the passage as part of a discussion over prayer. Jesus encourages his followers to pray, to ask, seek, knock, with the strong assurance that their asking, seeking and knocking shall be honoured of God. A parable is introduced to argue the case a minori ad majus. The basis of the argument is God's relation to us as that of a father to his children; children must often come to their father for help; a father in answer to a petition for bread or fish, will not give a stone or a serpent; if the earthly father, who is only "evil", can be relied upon to give good things unto his children, how much more then can the heavenly Father, who is perfect, be likewise trusted to give good things to those who ask him. . . "If ye then, being evil," does not mean that the earthly parents are absolutely evil, but evil only in comparison with God.





### The Golden Rule..

Mt. 7:12, Lk. 6:31. A virtual Kantian "categorical imperative" Ethically this is the high tide of the whole discourse, "the sum of the whole sermon". It is formulated in a strong, clear, positive way; Lk's putting is more pertinent and brings out more boldly the general thought - "put yourself in his place". Jesus is not building an ethical system and this is not to be regarded as his ground plan for such a system; it is a safe, practical maxim for actual life, but is not to be pressed too literally under all circumstances; it is relative to his other admonitions and to him himself. They are not the words of simple shrewdness, or cleverness, for the unravelling of tangled situations; they spring from a sense of loving, brotherly kindness, from neighbour-love. The teacher is not the learned philosopher or Rabbi, but the elder brother who is ready for his sacrifice, who even dare die for the brethren - that is Christ's Golden Rule!

### The Two Gates.

Mt. 7:13-14, Lk. 13: 24<sup>a</sup>. Lk. introduces these words through a definite question on the part of the disciples "Lord, are there few that be saved?" Evidently this is another reflection of experience; it savours of disappointment and prophetic resignation; the strictness of the Master's way and the few followers who are entering it may have led to doubt on the apostles' part. Jesus intimates that possibly these things prove that this is the right way; it was ever so; the way to life eternal is narrow and straight, compared with the way of unrighteousness and because it is so, few have striven to follow it. There is no question about one who seeks the right way not finding it; the many are deterred from finding it, because they prefer the broad and easy way.

### False Prophets.

Mt. 7:15. The connection between the two ways and guides for the way is very apparent; it is wisdom's part to choose the right way and also the right guide; hence in entering in on the narrow way, beware of false prophets who with pious phrases, suave advices, and innocent appearance, teach an easy kind of morality. Their innocence is only apparent; they are really wolves in sheep's clothing. Many readers have been inclined to see here an interpolation, introduced in time of later false teachers, the Gnostics; that is travelling a long distance to no purpose; to Jesus the Scribes and Pharisees are the false teachers.

### The Practical test of piety.

Mt. 7:16-20, 12:33, Lk. 6:43. After such a warning as that just given, very fitting is it to have a criterion by which the faults may be measured. There is but one practical test - let speculators refine as they may - of inner piety and moral worth and that is moral results in the sphere of conduct. For the life we now live - and that is the only one we now need a standard for - the power of an idea to produce moral effects is the supreme standard, just as the value of a tree is determined by its fruit. We can have no other test so reliable, so concrete and so searching; we can not wait until the day when we may hope to read the secrets of men's hearts or until we see whether said prophets burn in hell; we must have a standard for present action and for present conduct. What is more reasonable than that there should be inseparable connection between the inner life and the outer! The heart speaketh through the lips (Lk. 6:45) As thorns do not yield grapes, nor figs thistles,





so do not false teachers and evil hearts produce Christlike conduct. Good trees mean good fruit and vice versa is the rule. The tree bearing bad fruit is called a bad tree; it is not spared, why then the man? The teacher points to facts.

### Against Self-Disappointment.

Mt. 7:21-23, Lk. 6:46 and 13:26-27. With a standard so clearly set before them as the preceding there is no necessity for anyone being in doubt as to his relation to the kingdom, neither is there any excuse for false hopes or expectations in the last day. Jesus prepares his hearers against deceiving themselves, against false hopes. Superficial devotion and empty service will not deceive God. In deeds, not merely in words; in ethical belief, not in devout formula (Isa.29:13); in walking after God's will, not in lip service, is the key to the kingdom to be found. Again Jesus re-iterates that religion and morality are inseparably connected. "In that day = the day of the Lord, the last Judgment. "Lord, Lord;" the use of the title "Lord" in reference to himself, as well as the spirit of the whole passage, indicates that these words do not come from the opening of his ministry. "It is striking" says Heinrici "that Mt. makes Jesus, at the very beginning of his ministry, think of himself as world judge and warn against men, who as yet exist neither for him nor for his hearers". "In thy name"; the name signifies the person and all he represents; even sorcerers have always been strongly inclined to use the name of God or of a god in their manipulations. "Prophecy" - not foretell, but speaking as if with a heavenly inspiration or understanding. Despite their protestations of religious zeal, they are rejected and banished from the Lord's presence because they are "doers of iniquity". Jesus does not say their healings had no value but that they are comparatively worthless, without the doing of the Father's will; he demanded a heart filled with trust toward God, as well as a life filled with the activity of true righteousness (cf. Mt. 5:20, Mt.25) Lk. has the same thought but in another portrayal; his "eating and drinking" refer in no wise to the Lord's Supper, that was then unknown.

### The Two Builders.

Mt. 7:24-27, Lk. 6:47;49. Following in close line with this needlessness of disappointment, come two short parables, which conclude the Sermon. The parables vary in detail and are both drawn in oriental landscape lines and colours. Their theme is: Make sure against the coming crisis (judgment) by building on stable foundations. Who hears these words and bases his hopes on believing and doing them, need have no fear; in the crisis he shall not be disappointed. Who hears these words and risks his hope on anything else than believing and doing them, is a foolish man and in the crisis shall be overwhelmed.

### The Centurion's Servant.

Mt. 8:7-13; Lk. 7:9 and 13:28-30 "I will come and heal him" - witness Jesus ready sympathy and willingness to serve as well as the consciousness of his healing power.

"I have not found so great faith, no, not in Israel" - without significance at the beginning of his ministry, but laden with meaning in later days. Faith is recognized by Jesus as faith, even if found outside Israel and faith is the one condition emphasized in all his healings.

"And many shall sit down in the Kingdom". This assurance that many non-Jews shall find place in the kingdom, while many Jews shall not, could certainly come only later in his ministry; it reflects a great prophetic realisation for Jesus. Lk. introduces this word in connec-





tion with his parallel to Mt. 7:21-23; whenever spoken they reflect a great prophetic conviction and expectation of Jesus that his work would spread outside Israel..... "Outer darkness" means really the outermost darkness - completely into the depths of darkness. Naturally, as a capable teacher, Jesus would use views current at his time; hence we must be cautious, how far we press his references descriptive of the future; as a matter of fact, they are incidental here and are not to be emphasized as the leading thought. "According as thou hast believed" vs. 13, connects better with vs.10 (cf. Mt. 15:28; 9:22; Mk.10:52 etc,) Jesus rewards faith, he insists upon it as a condition of healing and accounts for failure through lack of faith; it had the largest recognition in his economy.

#### Following the Son of Man .

Mt. 8:20-22, Lk.9:58, 60, 62. Lk's location is plainly preferable. A certain man offers himself as disciple, Jesus gives no sign of doubting his sincerity but seems to think the man does not realize the significance of his request; so he will make clear what it will mean to follow him: - he will follow a homeless Master and from such an one can he hope no material reward.

In answer to his call, another asked time to bury his father, a duty pious in every wise and demanded by human feeling. Now follows a seemingly harsh word about letting the dead bury their dead; this belongs with other such words as Mt. 10:37 = 14:26 . Jesus used the word "dead" also in a spiritual sense (Lk. 15:24) and it should here paradoxically be so understood; there be many dead (spiritually), let them bury the dead (physically). The disciples have more important duties. This paradoxical word illumines Jesus' high conception of the work of preaching the Kingdom of God.

Lk.9:62. Another who would take time to take leave of his family, is told that he who would follow Jesus must make a complete break with his past and with all compromising interests. Who puts his hand to the plough and look back, is unfit for the kingdom; only men are wanted for the kingdom's work who are willing to sacrifice all else.

#### The Son of Man .

Mt. 8:21; Lk. 9:58. The "Son of Man" introduces no antithesis between beast and humanity, hence it must refer to Jesus himself; but in what sense? The word is frequently used in the Synoptics (at least 69 times) but always by Jesus himself. So far as the Synoptics show, Jesus is never so addressed; John uses the phrase twelve times, it is found once in Acts, twice in Rev.; Paul never uses it; this tendency to disappear as Christianity was carried to the outside world is easily explained by reason of its distinctively Jewish character, which would be difficult of understanding, or meaningless for all but Jews. This tendency to replace such local Jewish conceptions with the more universal Greek ones, was very natural and necessary. As an old Jewish phrase it is found in the poetical imagery of the O.T. (Ps.8:4). Dan. gives it an apocalyptic setting and applies it (7:13) to Israel as the people of the Highest. By Jesus time the conception had changed and was certainly used with Messianic significance. (Mt. 24:30, 26:64) How would Jesus use it? Clearly in different ways; for instance, here it could not be used for humanity, for his statement is not true of humanity; circumstances of proffered discipleship favour the suggestion that Jesus was here regarded as the Messiah and that in reply he uses this simple title as best fitted to correct a wrong conception on the part of disciples. In Mk. 2: 28 the phrase is used to denote men generally, not himself in particular; but in such references as Mt. 10: 23,17:19, 24:27, 26:64 and their parallels, the Messianic intimation is unmistakable. Mt. 13:37, 12:32 and similar, the personal reference to Jesus is not so direct. Hence each reference must be examined





and estimated for itself.

### Jesus forgives sin

Mt. 9: 4-6, Mk. 2:5, 8-11, Lk. 5:22-24. A very lucid tradition. "Thy sins be forgiven thee" = evidently a set formula used in absolution. The first thing that appealed to Jesus, as the paralytic was brought to him, was that the sick man was a sinner; whether he saw indications of the man labouring under the weight of some particular sin, whether he perceived that the man's general character must be sinful, or whether he could see that the sick man attributed his sickness to sin, according to the teaching of the day, can not be said. He assumed the power to forgive sin; as the One sent of God he should have power to forgive sin. Without any of the customary theological machinery he pronounces the man forgiven; it is not a promised pardon; it is present, realized, complete. He vouchsafes no explanation of his power or how he comes by it, nor does he say on what ground he forgives. Such matters are speculations read into the text for the sake of a desired conclusion. The one thing paramount is that he left an indelible impression on his disciples of his conscious power to forgive sin. In vs. 6 the "Son of Man" must refer to him himself, for no one would think of arguing that all men could forgive sin. He forgives sin but does not connect sickness with sin. In Lk. 13 Jesus decidedly combatted the idea that every sickness or misfortune is the result of specific sin; there is no reason at all for believing that the paralytic's sickness was due to his special sinfulness; the two at least are not directly connected by Jesus. Quite likely the poor man had long been belabored like Job with texts; perhaps, as he is brought into Jesus' presence, he is bewailing his sins and Jesus first addresses himself to the man's state of mind and quiets him. The healing of his body follows and no doubt would have done so under any circumstances, but the evangelists report the healing with particular reference to the by-standing Scribes, who regarded Jesus' pardon of sin as blasphemy; the pardon of sin is not so evident or tangible a proof as the healing of the body, though Jesus placed it first.

### Misfortune not a punishment for sin.

Lk. 13: 2-5, 6-9. The death of certain Galileans, who had lately been put to death by Pilate in a sensational way, was reported to Jesus; from the context it is to be inferred that their death was looked upon as a judgment for their special sinfulness. The doctrine of the elders included the teaching that sin and righteousness both find their earthly reward; the righteous is to flourish; the evil-doer is to be afflicted; trouble, calamity, sickness, came to be looked upon as punishment for sin and the inference lay on the surface that a person so afflicted could be adjudged guilty of great sin, either open or secret. The Master resents the inference, both in this case and in the case of eighteen who had been suddenly killed by the falling tower of Siloam. He contradicts the old doctrine and makes his reasoning very personal; plainly put, it amounts to this: if the old doctrine were true, then had you all been visited likewise with some such punishment; repent therefore, in order that ye may not likewise perish, for as ye now are, ye deserve to perish, according to the old doctrine. The reason they have not already perished is because of God's mercy. With a parable he would show them where they stand; they are like a fig-tree that deserves to be cut down, because so long fruitless, but is mercifully given another chance, in the hope that it may do better and be saved such a fate.

### Why associate with publicans and sinners?

Mt. 9: 12-13, Mk. 2:13, Lk. 5:31-32. Lk. describes the situation more





definitely, a feast in the house of Levi with many publicans and sinners present, which the Pharisees resented. Their attitude calls forth a reply from Jesus which vibrates with irony against the Pharisees and with sympathy for the publicans. Where would you expect to find a physician? As a physician is not needed for the whole, but for the sick, so is Jesus come, not to the righteous, but to sinners. This is his defence for being with them; they are his patients; and where else would a physician be found but with his patients? He looks upon himself as a physician, whose duty it is to heal; he is not seeking fellowship so much as service. "The righteous" = an ironical reference to a bit of Jewish religious class distinction, i.e. to the Pharisees in particular, who arrogated to themselves exclusively the blessings of religion and ignored publicans and sinners, as unclean. "Publicans and sinners" are generally named together; heathens were regarded as sinners and the publicans were tax-collectors in Roman employ and placed on the same level as the hated Roman oppressor. Jesus recognized no such artificial distinction and it would be pure arbitrariness to argue from this word of irony that he recognized any so good that they had no further need of a physician. He justifies his position toward the despised by prophetic reference, (Hos.6:8) - greater than sacrifice is brotherly service.

Against putting things together that do not  
belong together.

Mt.9:15-17. Mk. 2:19-22, Lk.5:34-39. The disciples of John and of the Pharisees complain because Jesus and his disciples do not fast as they do; from the context the question involved is one of private fasting; perhaps some of the particular fasts(Lk.18:12) give rise to the question. Jesus has not forbidden fasting; has in fact commended it as a pious practice(Mt. 6:17). The complaint is answered with the argument that there is such a thing as putting things out of joint; things that do not belong together should not be put together. Valuable as fasting is, there may be times when it is out of place; religious ceremonies have worth only as expression of corresponding heart-attitudes. The three parables furnish illustration.

(1) Everything in its time and place; as wedding-guests who have the bridegroom in their midst cannot mourn, no more can my disciples while I am with them; the time for fasting will come when the bridegroom is taken away; at present there is no occasion for mourning or fasting. Such a reference to his death does not belong to his early ministry; how easily it could have been coined by the sorrowing disciples after the bridegroom had really been taken away

(2) A patch of new, unshrunk cloth has no place on a torn garment; by its weight, by its shrinkage when exposed to weather or dampness, or for some other reason, it only makes the rent worse. Or, as Lk. intimates, to cut a piece out of a new garment, in order to patch an old garment, spoils them both.

(3) Likewise new wine is not to be put in old skins i.e. wine bottles made from skins - which are already worn out, for so soon as fermentation sets in, the old skins will be rent and the wine lost. Lk. adds a further word that no one will want new wine after drinking old.

The last two parables insist simply that the old new won't combine to advantage; they do not go well together. In connection with the question of fasting, they imply the incompatibility of the old and of the new as represented in Jesus. The attempt to conserve the old through his new is as futile as to try to save the old garment as just shown; vice versa, to try to keep his new in the old form means loss of both. The statement, if so understood, is radical - the most radical in the Gospel. There seems little occasion in this connection for such a principle as that the new is not to be brought into connection with the old, lest both suffer. That is not his general attitude toward the old; he was not revolutionary. Further, a strict application of this principle







would have forbidden fasting at all; but he did not do so, either here or elsewhere. If these parables be so construed, it were much better not to make them a general principle, but to understand them as Mt. 5:17 - a volcanic word spoken in strong revulsion against some unbearable construction put upon his work; as a corrective with only specific application. The new that Jesus brought was Spirit, Life, Religion; it was new Power and new Compulsion for the things of God. The general thought of the whole passage is a rightful relation of things; things that do not belong together should not be put together, lest both be marred or spoiled.

#### Who touched me?

Mt. 9:22: Mk.5:30-34; Lk. 8:45-48. Jülicher offers the theory that Jesus asked who touched him and spoke as he did concerning the woman's faith, in order to avoid all appearance of magical healing as through the touch of his garment. His virtue was not quantitative. He healed, not because she had touched him, but because of her faith back of the touch; Jesus honors faith, even when superstitiously dressed.

#### Jairus' daughter.

Mt.9:24: Mk.5:36-41; Lk.8: 50:54. Even after word is brought that the maid is dead, the Master exhorted to faith and promised healing; when he reached the house, he received the announcement of her death with the assurance that she was not dead, but sleeping. The rationalistic explanation that he diagnosed the case and discovered the patient living, despite the death certificate of others, is absurd and does violence to the facts as given by the evangelists. Jesus' words mean that to him she was merely as in a sleep.

#### Two Blind Men healed.

Mt.9: 28-30; (cf. Mk.10: 51-52 and Lk. 18:41-42.) In striking contrast to the elaborate ceremonies connected with ritualistic healings and magic healings, is Jesus' simple condition that the blind men have faith; Mk. and Lk. are even simpler; there he recognizes their faith in their appeal and because of it, grants them healing - another instance of faith as the only condition for healing.

#### The so-called Commission of the Twelve.

From the character of the following discourse (Mt.10) it is evident that it, like the Sermon on the Mount, is a collection of advices, given at different periods of the Master's ministry. Some portions (vs.15-25) are generally looked upon as ex eventu records later taken up into Jesus' words. The discourse is missionary in character and is especially directed to the apostles as the onesent. Mt. speaks only of the Twelve being sent out (10:1); but Lk. speaks both of the Twelve (9:1) and of Seventy being sent out (10:1); so that the commission cannot be confined to the Twelve. We must distinguish between the words directed especially to the Apostles and those which are applicable to all Christians; between those which are special advices and those that are general; we must also recognize the portions spoken out of different situations. The great value of the passage is its revelation of Jesus' self-consciousness and of his conception of his work.

Mt. 10 : 5-6 "Go not into the way of the Gentiles or the Samaritans" has a harsh, narrow sound to modern ears. Jewish exclusiveness with all its narrow, bigoted particularism comes at once to thought. Put this word in its historical situation and the wisdom of it is convincing. These are words





for his special workers, they are specific instructions, not general advices. The disciples are to try their first, independent work; the method by which they are to be guided is quite the natural, certainly the psychological one; the work is to be begun at home, before it is extended abroad. The home mission must precede the foreign. Jesus is not discussing the question of universalism here; he is simply indicating his procedure for the opening of the disciple's work. Naturally his own people would furnish the starting-point. His words elsewhere and most of all, his entire character, will speak for his interest for the people beyond Israel. The time was not yet ripe for the outer mission.

Mt. 10:7(cf. Lk. 9:2) Lk. 10: 9<sup>b</sup>. Their work is to be like that of their Master; their message is that of the Baptist and of Jesus: "The Kingdom of Heaven is at hand". The call to repentance is assumed (Mk. 6:12).

Mt. 10:8 (cf. Lk. 10:9<sup>a</sup>). They are commissioned to fulfill practically all the activities of Jesus (Mt. 9:35; 11:5) "Raise the dead" has occasioned endless offence and been constantly combatted since early in the 2nd Cent. It is well certified textually; but considering the fact that Mt. and Mk. each report only one instance of raising from the dead and Lk. but two, it is evident that this power was not used freely by Jesus himself and would hardly have been freely used by his disciples. Jesus' use of "dead" in an ethical, spiritual senses (Mt. 8:32) (Lk. 15:24-30) raise an interesting question; but such an interpretation would apply just as truly to the other specifications; but healing the sick, cleansing lepers and driving out devils are too specific to be allegorized; to allow these three to be literal and then spiritualize the fourth, "raise the dead", is too utterly arbitrary to be considered. The unmistakable impression of the evangelists was that Jesus, in equipping his followers for the work, gave them the greatest powers; freely they were endowed and freely were they to bestow their power.

Mt. 9:9-10; Mk. 6:8-9; Lk. 10: 7<sup>b</sup> ; 9:3 and 10:4. Their equipment should be the simplest, consisting of the most necessary things. Mt. and Lk. forbid even a staff or shoes(that is, evidently a reserve pair of shoes ) though Mk. allows a staff and sandals. Mt. and Lk. are more stringent and more probably the original "Scrip" = a beggar's bag, such as is commonly carried by pilgrims in the East, (Deissmann, Licht vom Osten). They were not going out on a financial enterprise; they were not to collect gold from their healing and other ministries. They could, however, rightly expect and accept hospitality and necessary provision, for "the laborer is worthy of his hire." They were also to be busy about the work; they were not to delay with the making of greetings, visiting and so forth; "the King's business requireth haste." These instructions could not be general missionary provisions; they apply only to campaigning in Galilee. The missionary's first equipment is unconditional confidence and trust in God.

Mt. 10:11; Mk. 6:10; Lk. 9:4; 10: 7<sup>a</sup> & <sup>c</sup>, 8. Since the laborer is worthy of his hire, he may be free to accept the hospitality of the cities where he labors; before accepting such hospitality, he is to inquire whether the house offered is worthy, i.e. a house that will not hinder or detract from his work. Abuse of hospitality will be avoided by remaining in the same home - not going from house to house and by gratefully accepting the things offered (Lk. 10: 7<sup>a</sup>, 8)





Mt. 10:12-14, Mk. 6: 11<sup>a</sup> ; Lk. 9:5; 10: 5,6,10,11; The word of greeting "Peace be to this house" is of great significance in the East; it is even as concretely treated as though it were some visible symbol of fellowship. With the worthy house, i.e. where the Son of Peace is, where the spirit of truth, hospitality and fellowship reigns - shall their blessing and fellowship abide; but if the house or city be unworthy - not receiving their preaching - they shall leave the same, re-calling their "peace", their word of fellowship, and shake off the dust from their feet for a testimony against it (Mk. 6:11) and as a sign that with such a place they can have nothing in common, because it rejects the kingdom of God (Lk.10: 11<sup>b</sup>).

Mt. 10:15; Mk. 6:11; Lk. 10:12) "More tolerable for Sodom and Gomorrha in the Day of Judgment" will it be than for such folks, because Sodom and Gomorrha had not such a Gospel offered them.

Mt. 10:16; Lk. 10:3. The mission will have grave dangers; there will be need of good sense and shrewdness. Hearts pure as harmless doves must they maintain and the proverbial shrewdness of the serpent to avoid unnecessary risks. Don't invite opposition, danger, martyrdom! Bishop Thoburn, in his advices to missionaries emphasizes the value of diplomatic statesmanship.

Mt. 10: 17-18(cf. 24: 9-13) Mk. 13:9. Not an inviting future, particularly for new disciples, is the prospect of being brought before governors and kings. What governors and kings are to be feared if they remain in Palestine(cf. Mt. 10: 5-6)? Mk. places these words more rightly in Jesus' last days, when persecution is more evidently threatened. "For my sake" - Jesus identifies himself with the Gospel(v.7) they are to preach; he could have said "for the Gospel's sake".

Mt. 10:19-20, Lk. 12: 11-12. The severity of the prospect is softened with the warm assurance of God's supporting presence and direction. They are not to work alone. He who sends the worker, will be with him; supreme trust in God and in his commission are the disciples first pieces of armour.

Mt. 10: 21-22; (cf. Lk. 21:16-17) A sadder prospect is shown in this warning that through the Gospel, family friends even shall be separated; men shall become fanatical in regard to it. This word is better understood as coming later in Jesus' life; perhaps it reflects his own experience with his family. The coming kingdom will amply repay all endured in its interest.

Mt. 10:23. Martyrdom will overtake some; but it is not to be coveted; the persecuted can find refuge in another city. "Son of Man" can have no other than Messianic reference here; as to whether Jesus regards himself as the Messiah, the verse is neutral. Evidently Jesus believed the kingdom was to come very soon.(See discussion under Mt.24:34.)

Mt. 10:24-25; Lk. 6:40. A conclusion a majori ad minus that as the Master has not escaped the via dolorosa the disciples shall not; the servant may not hope for more than a fate similar to his Lord's. The Beelzebub reference is definite and places this whole expression later in the ministry, after much experience.(Cf.Mt.9:34 and the discussion under Mt. 12:24)

Mt. 10: 26-27; Mk. 4:22; Lk. 8:17 and 12:2-3. Lk. gives the original setting, in connection with a warning against the leaven of the





Pharisees. These words afford a striking example of how the same word has been applied to different situations and used in different connections by the Evangelists. Mk. 4:32 and Lk. 8:17 place this directly after the explanation of the Parable of the Seed that fell on different kinds of soil and deals there with the necessity of faith, or the hearing of the Gospel bearing fruit; just as seed is sown not for the sake of hiding it, but for the sake of harvest and just as no man lights a candle to hide it, but that it may be seen, so no man produces any work for the sake of hiding it, but that it may be seen of all. So there is nothing covered that shall not be revealed, or hid, that shall not be known. What Jesus tells them in darkness, or quietly, he expects them to make known. Mt. 10:26-27 and Lk. 12: 2-3 give a quite different setting and are directed against fear. The passage here might mean simply a condition free from all secrecy and all esoteric, gnostic teachings, as has been so often done, but this does not take much account of the context. Better understand it as a word of promise that the Gospel shall have eventual victory, even though now, at first, it encounter apparent failure. Basing on two old Jewish proverbs: "There is nothing covered that shall not be revealed"; "There is nothing hid that shall not be known"- Jesus promises that the Gospel, which now scarcely makes any advance, is confined to a corner, will sometime be sounded abroad through all the lands (Jülicher).

Mt. 10:28-31; Lk. 12:4-7. Another ground for fearlessness is that the persecutor can only kill the body; they need fear only those who can destroy both soul and body. The Father's care deserves the greatest trust, not even a sparrow's fall is indifferent to him; how surely then will he care for his children; "even the hairs of your head are numbered". How attractive Jesus made God the Father! The slight disparity between Mt's quotation "two sparrows for a farthing" and Lk's "five sparrows for two farthings" might be due to two such statements, or introduced for the sake of variety. The market price here indicated is curiously confirmed by the Maximilian-Tarif of Diocletian.

Mt. 10:32-33; Mk. 8:38; Lk. 12:8-9 (cf 9:26) The demand for fearless faithfulness has, in face of the trials that are to be encountered, been unconditional. Jesus adds another inspiration for the same; when they finally appear before the Father in Heaven, he himself will confess them and act as their friend at court; this shall be their reward for confessing him before men. To "confess me" is - give a good witness for my Gospel. The self-consciousness of Jesus, of his unique relation to the Father, flashes forth in the assumption that he himself will need no advocate and that his witness will have conclusive persuasion with the Father.

#### Conditions of Discipleship

Mt. 10:34-39; Lk. 12; 49-53. The open eye of the seer gave Jesus vision of the course of things; he was the messenger of peace, his words promise the way of peace; his is the kingdom of love and peace; were his words and his kingdom accepted by all, the new heaven and new earth were already come; such reception is not and will not be granted. On the contrary there will be opposition and the bitterest enmity; those who follow him and maintain faith with the kingdom will incur such enmity and hatred that his mission, instead of being one of peace, will seem one of the sword; the zeal of his enemies will so burn out against his followers, that his coming may well be likened to the sending of fire on earth, and, indeed that fire is already kindled. The mission shall be baptized with the blood of persecution and he knows not how soon his own hour may





come. No more tragic feature will transpire in all this opposition than the breaking of family bonds and the separation of closest friends; the opposition will intensify until family ties and the nearest bonds of earthly relationship will be tragically severed and sacrificed and "a man's foes shall be they of his own household"- if he follow the Christ! The claims of discipleship are inexorable; there is no sacrifice too great to be asked or offered; the disciple worthy of Christ knows no divided love or conviction; he lays all on the altar; if need be the "cross" - probably a current expression for the heaviest fate - is shared; but in so losing his life he shall find it eternally. These words flash out with volcanic vigor and grandeur; in their lurid light we lose all trace of a Christ who is passive, mild or sentimental, and catch the picture of a heroic figure who could reckon with death but not with compromise; who dared himself face and invite men to martyrdom for the kingdom's sake and his own. For he knows no distinction between the two, so closely does he identify the kingdom with himself. His splendid vigor is irresistible and the cry rings out "We will follow the King, let the King lead on"!

Lk. 14: 26-33 elaborates this same thought that the condition of discipleship is the willingness and preparedness to make every sacrifice. Lk. puts the case stronger than does Mt., "If any man hate not his father etc.". This means simply that if fidelity to Jesus should involve conflict with even such dear relations as parents, even these are to be sacrificed for the kingdom. "Hate his father and mother" is a paradoxical emphasis of the demand that his interests are to be honored above all others, without exception, even above love of father and mother.

Two parables are drawn from private and political life to illustrate this same thought; one should not undertake any great work, like building a tower, or making war, without first considering whether he is prepared to pay the price of finishing it; the price must always be reckoned with; if he is not willing to make the necessary sacrifice in order to complete the work, let him not begin it; even so, if any man is not willing to sacrifice all, can he not be a disciple of Jesus. The conditions are hard, but the worth of discipleship justifies them.

#### Even the Cup of Cold Water rewarded

Mt. 10: 40-42; Lk. 10:16. The Master identifies himself with his followers, rates their reception as his own and will reward it accordingly. A service bestowed on one of the disciples, even the least, will be rewarded as though rendered the Master himself. "In the name of a prophet, righteous man or a disciple" = because he is a prophet, a righteous man or a disciple. The little ones (vs. 42) are the disciples.

#### The Answer to John the Baptist.

Mt. 11:4-6; Lk. 7:22-23. In answer to the Baptist's inquiry whether he is the Christ, Jesus makes no direct reply; he turns to an old prophetic word and cites it as his answer. This use of prophecy sheds great light on his own conception of his work and also on his own inner life. The old Messianic pictures are drawn upon; Lk. sees them literally fulfilled. The heart of prophecy was always ethical and spiritual to Jesus; but the spiritual finds its expression through the external. "The dead are raised up"; there is no more reason for understanding one part of his answer symbolically than another; if raising the dead be only figurative why not the preaching of the Gospel to the poor figurative also? He certainly did open the eyes of the blind and the ears of the deaf, raise the dead and so forth in a spiritual sense; why not have done the same physically? Was it not work worthy of the Messiah? Certain it is he felt the prophetic word was realized; the new time was come; with





the new age had come the One in whom they should not be offended.

Jesus knew the prophets, knew their words, their spirit, their vision; he communed with them, shared their secrets and their hopes. He felt them congenial spirits and construed his work as in closest relation with theirs. Trained in their thought, he was prepared to turn from current conception and realize the prophetic Messiah. He was to himself the One promised by the prophets.

#### Christ's Testimony to the Baptist.

Mt. 11:7-15; Lk. 6:16; 7:24-28. A difficult text, because used differently by Mt. and Lk. John the Baptist had been a striking figure and had undoubtedly attracted great attention; Jesus had either been associated with him personally or had been very intimately informed in regard to him. Their missions touched in such wise as to invite comparison and excite wonder as to their final relation. How natural for Jesus to have spoken some word of appreciation over the Baptist; it is only the result of that microscopic method of exegesis that is so absorbed in seeing the trees that it cannot see the forest that can trace in Jesus' mention of the "reed shaken by the wind" any ironical reference to John's instability of faith or character. "A reed shaken by the wind" is merely something very ordinary and "a man in soft raiment" something out of the question in such a place; John the Baptist was neither something common nor something impossible, nor something out of place; he was a veritable prophet. More than a prophet could he be called for he both prophesied and was himself the object of prophecy, the promised Herald of the Messiah (Mal.4:5). There is none greater born of woman, yet the least in the kingdom of heaven is greater than he. This does not depreciate John. Jesus has given him unstinted appreciation and now uses his greatness to magnify the greatness of the kingdom of heaven. The discussion now centres in the kingdom and its advance over all that had gone before: it is not said that the Baptist is inferior morally to those who are in the kingdom, nor that he should not have a high place in the final setting-up of the kingdom. The statement is that although he is the greatest of the prophets and even greater than a prophet, yet the very least in the kingdom has the opportunity to know more and to be better instructed concerning God and the things of the kingdom than was John - So conscious is Jesus of how much more he can reveal concerning God and the kingdom of heaven.

Now follows one of the most disputed texts (Mt.11:12-14; Lk. 16:16)

From the many solutions that are projected we offer the following:

- (a) John's preaching of the kingdom excited the keenest opposition and violence on the part of the leaders, which was still being carried on; the leaders would take it by violence, i.e. handle it so violently as to squelch it.
- (b) The kingdom suffereth violence in the person of its Herald.
- (c) Since the day of the Baptist

a Messianic revolutionary agitation has been in movement and the participants think to establish the kingdom through acts of violence.

- (d) The announcement of the kingdom by John aroused the greatest enthusiasm and gave rise to effort on the part of many to make sure of place in it. That has the appearance of violence, even the publicans and harlots press into it (Mt. 21:31)
- (e) The words

"suffer violence" are derived from an Aramaic original signifying "to be had in possession" and "the violent" likewise from an Aramaic source, meaning "the pious" i.e. those who are zealously longing for God. Since the days of John is the kingdom actually taken in possession and the pious - who desire it - grasp it eagerly (violently) grasp it eagerly as a sure possession (Dalmann, Meyer, Deissmann and others) . All such hopes could be rightly entertained for





the prophets had only prophesied but John had come to announce the near approach of the kingdom. All hoped that prophetic promises were to be fulfilled but not in the same way. Hence as John stirred the hope that the time of fulfilment was now at hand, these hopes would take different form, according to the construction put upon the promises of the prophets. Jesus himself concedes that the Baptist is the Elias who was to come (Mt. 17:11-12); but if John was the Herald then must Jesus be the Messiah. We can see here what fulfilment of prophecy meant to Jesus; from this example he held to no literal construction. "He that hath ears to hear, let him hear" is an earnest, impressive exhortation to earnest heed.

In Lk. 16: 16 is found a parallel to Mt. 11:12-13, in connection with a discussion concerning the Law; the Law and Prophets were until John, since which time the Kingdom is preached; the preaching of the Kingdom supersedes the Law and Prophets but does not destroy them; even in the Kingdom the Law has its significance.

Lk. 7:28-30 omits Mt. 11:12-14 and, directly after reference to the least in the Kingdom of God as greater than John the Baptist, adds the judgment that the publicans, in accepting John, had justified God, while the Pharisees and lawyers, in rejecting John, rejected the counsel of God.

#### The Children of the Market-Place.

Mt. 11:16-19; cf 9:10; Lk. 7:31-35. The treatment accorded the Baptist and himself excites Jesus to remark "Whereunto shall I liken this generation?" The Children upon the market-place, a very familiar scene in the East, strikes his fancy. An obstinate disposition on the part of some of the children makes all common play impossible; they querulously refuse to dance when the others pipe, or to lament when the others mourn; they will neither be glad with them, nor sad with them. Even so childish and arbitrary have certain parties been in regard to the kingdom, as represented by John and himself. John appeared preaching it and they rejected him because he was too severe and had nothing to do with them. The Son of Man came preaching it as a man among men and they reject him because he is not severe and has too much to do with men; like the children, anything in common between them is impossible. Nevertheless, despite all such arbitrary, obstinate treatment, the kingdom will justify itself through its children, i.e. through the works and deeds of Jesus and his followers; the outcome will speak for itself. Mt. speaks of wisdom's works, Lk. of wisdom's children; no doubt the two phrases were as easily interchangeable then as to-day, viz. "the child of my brain" = my work, my book.

Meyer, ("Muttersprache") makes "Son of Man" in this reference quite impersonal; barnash - some one comes later and so forth. But the specific complaint against Jesus in Mt. 9:10 is that he was the friend of publicans and sinners; this is a parallel of the same complaint and should naturally refer to Jesus himself; further the specific naming of John the Baptist requires a specific reference to Jesus; clearly "Son of Man" could here be replaced with "I" but the third person is more effective.

#### Woe over the Galilean Cities.

Mt. 11:20-24, cf. 10:15; Lk. 10:12-15. This is given by Lk. as part of an address to the seventy, which can hardly be its rightful place; his vs. 16 connects with vs. 11 and vs. 12-15 sound out of harmony. These are not the words of a commission. They pre-suppose ample ministry and evident failure; the ground of the condemnation of the cities is their lack of repentance and of appreciation of the Gospel which has been preached in their midst. They had been "exalted unto heaven" in their high privilege of Jesus' presence and ministry. Tyre and Sidon, Sodom, the O.T. symbols for sinfulness, lust, and





luxury, would have repented long since - have responded much more readily to the call - in sackcloth and ashes, and been saved until this day, if they could have had the great opportunity these cities have had. The greater hardness of heart, the greater depravity and the deeper ingratitude will make the fate of these Galilean cities more intolerable in the Day of Judgment than that of the old cities of iniquity.

### Jesus' Exultation in Spirit.

Mt. 11:25-27; Lk. 10:21-22. One of the most personal words we have from the Christ. Some great moment of personal experience must have called it forth. Lk. places it in connection with the report of the seventy. It builds a strong contrast to the woes just preceding in Mt. The joy in his father and the sorrow over sin are the two poles between which his spirit moves. "These things" are the words and works of the kingdom. Some understand them as secret teachings, exclusive apostolic communications; there is no justification for the restriction. "The wise and prudent" are those who stand before the public as such and who are supposed to have the words of life, the Scribes and Pharisees (cf. I. Cor. 1:26). "The babes" are the disciples of Jesus, who are unlearned in the wisdom of the schools. The cause of thanksgiving is not that the Scribes and Pharisees withhold themselves from the Gospel; the heart that wept over Jerusalem and that upbraided the unrepentant Chorazin, Bethsaida and Capernaum, could not be glad that Scribes and Pharisees were unrepentant; nor could it be that they themselves were blameless, that they could not repent. He thanks the Father rather for the Gospel as it is; that although it is so little attractive to the self-sufficient leaders, the common people hear it gladly and that, though these leaders are blind to its light and see nothing in it that they should desire it, the humble folk find in it a light to lighten their darkness and a treasure above all earthly possessions. He can be glad because he trusts all to the Father and what seemeth good to the Father must be very wise. The prayer ceases and Jesus continues as in meditation. God has committed all things unto him; the evangelists have already shown Jesus' power over sickness, sin, nature, demons and so forth; the connection here, whether original or not refers "all things" more properly to the word over God's revelation. Jesus is so flooded with the overwhelming conviction of his nearness to the Father, transcending that of prophet, holy man, rabbi and priest, that he is persuaded all revelation is granted unto him. He knows the Father so intimately that the Father can be known only through him. This nearness is likewise so great that no one can know the Son, realize what he is, except through the Father; the Son is as truly an object of revelation as the Father; "neither knoweth anyone the Father save the Son and he to whom the Son revealeth him"; Jesus feels he knows the Father as no one else knows him, as no one else ever has or ever can know him, without his help; no one ever sustained the same relation, the same fellowship with the Father; he is the Son in a sense in which no other is and God is to him the Father as to no other. To know Jesus is to find the way to God and such a way as can be found nowhere else; God has had no other such revelation of himself as in Christ; the world has had no other such vision of God as in Christ. "He that hath seen me, hath seen the Father"! Jesus has the like conviction that no one can know him without God's help; his relation to the Father is so peculiar, so unique that men are as unprepared to know him as to know the Father, without some divine help. Naturally all who will may have this help; Jesus takes it for granted that the only condition to this revelation, i.e. to knowing him, is a receptive disposition. "Not every day will he so have spoken, not every day will he have vouchsafed



The first part of the paper is devoted to a general  
discussion of the problem. It is shown that the  
problem is of great importance in the theory of  
the differential equations of the second order.  
The second part of the paper is devoted to a  
detailed study of the problem. It is shown that  
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to his disciples such glimpses into his inner life(J. Weiss) The Synoptics preserve us no other word so rich, so full in its revelation of Jesus' sense of unique Sonship to the Father.

#### The Easy Yoke.

Mt. 11: 28-30. By how many threads do the thoughts of Jesus lead back to the O.T. The Master's heart goes out spontaneously to every tired or burdened soul. "Those who labor and are heavy laden" may be both those who are burdened with the yoke of sin, those who are burdened with the hard yoke of Pharasaical exactment and also those who find life a hard grind. He offers his yoke and his burden which are easier and lighter; he is not interested in the yoke alone; he cares primarily for those who bear the yoke and the burden. "He is meek and lowly in heart" not haughty, arrogant, proud, or indifferent to the yoke and burden bearers as is the ordinary religious leader of that day. It is "my" yoke, because he helps to bear it, so does it become light; the old yoke is worn alone, the shared yoke is easy; with his help and under his yoke they find rest and peace for their souls.

#### "I beheld Satan fall"

Lk. 10: 18-20. The seventy(Lk. 10:1) return to Jesus and report very great success from their campaign; even devils had been driven out in his name. The report does not surprise him, for he informs them that "he had seen Satan cast down as lightning from Heaven"; which has been understood by some as a great personal spiritual experience of the Master; by others as a vision; by others as a prophetic word, suggested to him by the significance of the work done by him and in his name. The driving out of devils meant the breaking of Satan's power; in proportion as Satan's power is broken does God's will triumph. His overthrow is complete; his power thoroughly broken; Jesus has seen once for all that the enemy's power is permanently shattered and the enemy himself cast down. "O, Lucifer, Son of the Morning, how art thou cast down"(Isa:14:12). Jesus sees this as plainly as a flash of lightning playing over a stormy sky. The expression recalls Jesus' experience in the temptation and furnishes a very fine commentary on his rejection of Satan; could this have been a vision given at that time? The two experiences are of the same character; two glances into the great, hidden depths of Jesus' inner life; two intimations how little we know of the richness, fullness and completeness of that life.

The Master is not surprised at their success; it was to be expected; only corresponded to the "great power with which he had equipped them to trample Satan under foot and over all the might of the enemy(Holtzmann)". "Serpents and scorpions" may be a figurative reference to the fact that hostile powers will threaten them upon their way and that oftentimes those enemies will be unexpected and insidious; but it is better considered a play upon Ps. 91:13, and, following the suggestion there, an assurance that God will secure them against every evil device of Satan and his hosts; they are guaranteed that they shall not fall into the enemy's hand. This assurance of security means more to them than even the power to subdue evil spirits; it means that their "names are written in heaven" and that is to be regarded as greater ground for rejoicing than is the power to drive out devils. The sure possession of indestructible salvation surpasses all temporal triumph and even miraculous deeds.

#### "Which of them will love him more"

Lk. 7:36-49. Similar to Mt. 26: 6-13, but not parallel. Lk. places this directly after the word over the Son of Man as the friend of





publicans and sinners; the Master is invited to dine with Simon the Pharisee; while they are at meat, as might very well happen, without infringing upon Oriental convention, a woman enters with an alabaster box of ointment, anoints his feet with the ointment, mingled with her tears and wipes them with her hair. This rouses the host's inner resentment and leads him to the conclusion that Jesus can be no prophet, "else would he know what kind of a woman this was" and would not permit her touch. "Who and what manner of woman she was" we cannot say; the context gives ground for regarding her as a well-known disreputable woman, who had many sins to forgive; but if she were simply a sinner, the Pharisee would have felt the same; for we have here another occurrence of the feeling against Jesus as the friend of sinners. The host's thought is not hidden from his guest, who takes advantage of his host's permission to add a word of explanation which proves that he knows the woman full better than does the host and relieves all doubt as to his prophetic insight. He tells of a creditor with two debtors who are forgiven their debts, one fifty, the other five hundred pence and draws from Simon the inference that the one will love him the more to whom more was forgiven. Jesus compares what the woman has done for him with his reception by Simon and concludes that (O.T. = ground of conclusion) the woman does what she does because she has been forgiven much and will so manifest her grateful love. The comparison is not carried over to Simon's condition of heart. The comparison seems implied, but it may be arbitrary; he has neither wished forgiveness nor received it. Jesus then turns to the woman and confirms her forgiveness with the gracious words "Thy sins are forgiven". vs. 48-50, reporting the umbrage of those at meat over his assumption of power to forgive sin and his further word of assurance to the woman, "Thy faith hath saved thee", have the air of being forcibly brought in to promote the doctrine that faith is the ground of all saving; there is no need of the thought and it is not in line with the sentiment of the passage.

#### The Discussion over the Sabbath.

Mt. 12: 3-8, Mk. 2: 25-28, Lk. 6:3-5. The hungry disciples are reproached by the Pharisees with desecration of the Sabbath and the breaking of the Sabbath Law, because they pluck ears of corn as they passed through the fields. The Pharasaic observance of the Sabbath is resisted by Jesus. The O.T. bears witness against it, (a) as in the case of David, (b) in the case of priests who do temple service and are blameless. David was justified by his necessity, his hunger; even Pharasaic procedure could be appealed to in such case (Mt. 12.11). If the work of priests be justified as temple service, Jesus was ready to answer "O, yes, but this is greater than temple service, for a greater than the temple is here!" The prophets taught long since that sacrifice and temple service can never take the place of service to men; ceremonial correctness is never so weighty with God as brotherly kindness. Therefore man is master (Lord) of the Sabbath; Mk's "the Sabbath was made for man, and not man for the Sabbath" clearly refers barnash - Son of Man - in this instance to man generally, to mankind.

Mt. 12:11-13; Mk. 3:3-5, Lk. 6:8-10. The Sabbath discussion is further involved when they go into the synagogue and find the man with a withered hand. Jesus asks whether it is lawful to heal on the Sabbath day and trains their own theoretical guns against them, for their practice and theory requires the rescue or relief of a sheep fallen into a pit on the Sabbath day; it is then lawful to heal on the Sabbath day - for how much better is a man than a sheep! The master is entirely in sympathy with the humanitarian spirit of the Sabbath law and resents the Pharasaic rigorism which turns the day

The first part of the paper is devoted to a general  
discussion of the subject. It is shown that the  
theory of the subject is not yet complete, and  
that there are many points which require further  
investigation. The author then proceeds to a  
detailed examination of the various theories which  
have been proposed, and shows that none of them  
is entirely satisfactory. He then proposes a new  
theory, which he claims to be more complete and  
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graciously intended by God as a blessing of rest into a veritable burden and which, for the sake of a technicality, could call a deed of mercy work and so forbid it.

Lk. 13: 12-16. Lk. adds another incident of Sabbath healing, a woman who had been crippled eighteen years. The ruler of the synagogue displays pious indignation over such use of the Sabbath, as though there were not six days in which such work could be done. Jesus replies that such apparent zeal for the Law is only hypocrisy; for the Law allows work necessary for the care of animals on the Sabbath day; surely it must allow as much for a daughter of Abraham, who is much better. So he can justify his Sabbath healing again by appeal to the Law, as well as by love to neighbours. "Daughter of Abraham" = one of the chosen people; hence particularly eligible to all benefits of the Law; so it is not only right but a duty to relieve her, even on the Sabbath. "Satan hath bound": Jesus nowhere in the Synoptics indicates Satan as the author of all evil and in 1-5 of this same chapter, has refuted the idea that affliction must always be the result and the sure evidence of sin; we must believe, from this incident, that he recognized the fact that sin brings suffering; he must have perceived here a special reason for attributing this woman's condition to a sinful life.

#### The Beelzebul word.

Mt. 12:25-30, cf. 10:25; 9:34; Mk. 3:23-26; Lk. 11:17-20. "Beelzebul" = an Aramaic word, which in Judaism was used for the Prince of Demons = Satan = Devil (Meyer, "Muttersprache"); it is derived ܒܝܠܝܝܐ but comes originally from ܕܠܝܬܝܫ (Delitzsch). "The greatest Syrian God became identified by later Jews with Satan" (Jülicher).

The people held Jesus' power to drive out demons and to heal as proof of his Messiahship. Such power was a required qualification of the Messiah; the Pharisee, however, attributed it to his being possessed by the master-demon Beelzebul and to his partnership with him; they stigmatized his works as magic, wrought through the help of Satan. Jesus refuted their imputation with two simple but far-reaching and very effective arguments: (a) Mt. 12:25<sup>b</sup>-26, (b) Mt. 12:27, with parallels.

(a) With keen penetration, he pointed out the absurdity of Satan casting out Satan, or of Satan, or any other prince allowing his power to be used for the overthrow of his own kingdom. (b) He appealed to their own practice of demon exorcism; how do you do this, through the help of Beelzebul? This appeal could have but one answer from the Jewish conscience which could ascribe such power to God alone. With such a concession they have broken down their own argument. Jesus argued - If I then cast out devils by the Power of God, ye ought to know that the Kingdom of God is come unto you, for ye know that the overthrow of Satan and the casting out of his demons is a condition and a herald of the setting-up of the Kingdom, a sure sign that it is come unto you. And this power over demons, to cast then out at my will must signify the overthrow of Satan; for how could anyone spoil a strong man's goods until first he had bound the strong man himself?

And in regard to the Kingdom of Heaven which is come unto you, there are only two sides, for it or against it; no man can be on both sides at the same time; "he that is not with me is against me".

This word is one of the clearest statements Jesus made in regard to the kingdom, i.e. it is not perfect but it is present and being perfected and his great success in driving out demons is an indication of it. But the presence of the Kingdom means that the Messiah too must be at hand!





### A Warning against Relapse

Mt. 12:43-45; Lk. 11:24-26. This passage is differently placed by the two evangelists. Mt. connects it with the discussion over the request for a sign and applies it to "this generation" as though this generation had had great signs, which they had failed to heed and by reason of this heedlessness and unresponsiveness, could only relapse into a condition worse than before; they are hopeless in their rejection of God's effort to cleanse and save them.

Lk. connects it directly with Jesus' statement that everyone must be either with him or against him; as much as to say that everyone who is healed should join him, for if he remain neutral - "empty" - he is open to renewed attack from the old enemy, who will come back reinforced with "seven other spirits more wicked than himself" to reclaim his old sway; and the last state shall be worse than the first; everyone must choose between the sovereignty of God and the devil; there is no third.

Neither connection is close or convincing; evidently this is an expression that has been adapted to the connection; Originally it was independent, probably came after an exorcism and warned the one healed against the danger of relapse. It is not enough merely to be freed; one must be filled with the Spirit of God, else can the demon return and make him sevenfold worse than he was before.

### Unpardonable Sin.

Mt. 12:31-32; Mk. 3:28-30; Lk. 12:10. Mt. and Mk. find a motive for this expression in the complaint of the Pharisee that Jesus had an unclean spirit; Lk. connects it with "denying me before men". The word has been made hard through its use in defence of the dogma of the Trinity. There can be no thought of the Trinity. The Holy Ghost

here is the Spirit of God, that is, God. The attitude of those who refer his works to Satan is blasphemy against the Holy Spirit, because the works that could be done only by God, are called Satanic and are attributed to the Devil. Jesus says plainly that blasphemy against himself is pardonable; whatever is said against him can pass, but here the blasphemy is against God. Forgetting dogmatic interests and simply relying upon the connection, the passage need not be difficult. He who is so blind and obstinate as to call what has been done through God's power Satanic, who cannot or will not differentiate between God and Satan, can have no hope of being helped or saved. Nothing could be plainer than the difference between God's divine work and Satanic work; there can be no hope for one, who will mistake one for the other. How can one be helped in the matter of color if he calls white black?

Mt. practically gives two statements of the same thought. "Son of Man" must logically mean Jesus personally.

### Tree and Fruit - Heart and Words.

Mt. 12:33-37, (cf. 7:17) Lk. 6:43-45. Lk. places the word directly after the warning against the mote-beam manner of judging and in the sense of the discussion under Mt. 7:17. Mt. uses it as an appeal also to the same principle of the essential connection between a tree and its fruits, character and conduct. Three applications of the principle are possible: (1) Jesus may say - Such hard condemnation of blasphemy is not unjust because your words are not merely words; they are clear proofs of a depraved inner condition, bad character, and a wicked heart. (2) He may mean - it is illogical for you to refer my works, which are good, to Satanic possession; for such things do not belong together (3) Or, he may be here, in sympathy with





Mt. 12:30, place before his hearers the necessity of a decision in regard to himself; - you take me wholly, or reject me wholly, you cannot accept or allow my works good and call me Satanic; my works and I go together; and if my works are done through the Holy Spirit, in maligning these works you malign the Holy Spirit.

Their own words then, are enough to class this generation with the serpent's brood; they speak as they do, because their hearts are evil, for what the mouth says is but the overflow of what fills the heart. The heart is the treasure chamber of the good and bad man alike; each can bring forth out of it only what is stored therein. Even idle words - carelessly spoken, thoughtless, lax words - have significance for character and in the day of judgment will be taken into account; if idle words, then how much more shall blasphemy be punished! So, in the judgment by thy words as the index of thy character, thou shalt be justified i.e. acquitted, or condemned.

#### The sign of the Prophet Jonah.

Mt. 12:38-42 (cf. 16:2-4) Mk. 8:12; Lk. 11:29-32. The demand for a sign is quite typical for popular piety; the request implies that the petitioners are willing to be persuaded but need a visible, tangible sign to confirm their faith. It hides a deeper, furtive purpose on the part of the Pharisees, to keep the people from believing on him, through his unwillingness to give such a sign. The seeking after a sign is a mark of the generation's evil and adulterous character and that character shall not be further catered to. Mk. says no such sign shall be given; Mt. and Lk. that no further sign shall be given, for a great sign has already been granted - the sign of the prophet Jonah. What was this sign of the Prophet Jonah? Mt. interprets it as referring to Christ's Resurrection after three days, as Jonah was delivered from the whale's belly after three days and three nights. But Mt. 16:4 refers again to this sign and makes no mention of such significance. Lk. omits all such interpretation and Mk. does not mention the Prophet Jonah at all; further Lk. and Mt. also both give another meaning for the expression, i.e. the preaching of the Prophet Jonah. Nineveh repented at Jonah's call to repentance and not because of his experience with the whale; this miraculous experience with the whale had no significance for Nineveh; it did not occur in Nineveh and, so far as we know, was not reported to Nineveh; it was for the benefit of the Prophet alone. Nineveh was not brought to repentance through the miracle, but through Jonah's preaching of repentance. It is as if Jesus would say: You ask a sign, you want a sign? I am a sign, the sign of a Prophet preaching repentance; just such a sign as Nineveh had in the Prophet Jonah. In the judgment Nineveh shall condemn this generation because this generation has failed to accept the warning of repentance, as Nineveh did, and that too, when the warning is brought by One greater than Jonah. We must believe Mt.'s first interpretation concerning the Resurrection is secondary; it sounds ex eventu; the primary tradition must have understood the sign of the Prophet Jonah as a thing common to both John and Christ, i.e. the preaching of repentance; both were preachers of repentance. Likewise the Queen of the South will bear witness against this generation, for she came far to hear Solomon and they refuse the one greater than Solomon, who speaks in their midst.

This "greater than the Temple" Mt. 12:6; "greater than Jonah"; "greater than Solomon" gives more and clearer light on Jesus' consciousness of his own power, commission and personality.

A fine strain of irony is to be observed in the intimation here made that Nineveh and the Queen of the South, both heathens, should have more understanding and appreciation than the Pharisees.





### True Relationship

Mt. 12:48-50; Mk. 3:33-35; Lk. 8:21. In this half-mystical word, coming out of some strenuous personal experience, Jesus says that true relationship transcends the accidents of birth and physical association and rests upon spiritual and moral affiliations. In the Nazareth home had he honored father and mother, but he places the heavenly Father above all (cf. Mt. 10:17).

Lk. 11:27-33. Out of devotion to the Master, a woman - probably a mother - cried out "Blessed the womb that bare thee and the paps that gave thee suck;" doubtless because she thought this close physical relation would secure true blessedness; Jesus gave kindly assent, but in a gentle way added that true blessedness is dependent upon quite different conditions, upon a moral relationship which everyone may share, i.e. the hearing and keeping of God's word.

### The Why of Parable-Teaching.

Mt. 13:10-17; Mk. 4:10:13, Lk. 8:9-10 .

#### I. As to the Form of the Parable.

The most distinctive formal feature of Jesus' words is his use of parables. Four types are to be distinguished: (1) The simple simile, a direct comparison, as: "The Kingdom of Heaven is like leaven, or a grain of mustard seed"; (2) the simple metaphor as: "Devour widow's houses," "beam in the eye", an implied comparison; (3) the simile is expanded into a parable proper; (4) the metaphor is extended to an allegory. The simile and parable are always similar and are built on a single unit of comparison. The metaphor and allegory have no unit of comparison; the unit of movement is from a known experience or picture etc. to something similar in a different field; the likeness must be indicated. The allegory consists of a row of metaphors, which must have connection one with the other. Allegory needs a key, an explanation; the parable is built so that its very use gives the key to its significance. Simile and metaphor are further varied in such forms as the fable, riddle, paradox etc.

Jülicher is one-sided in his construction of the parable, proceeding as he does from Greek rhetoric, rather than from Jewish practice; but he did great service in emphasizing that as the parable is an extended simile, every parable must have one point of comparison, the tertium comparationis, a great central thought, and that its interpretation must be determined from this one great, leading truth and not allegorized. It may often happen that besides this one great point of contact or comparison, there may also occur in a parable a number of lesser points of comparison, which may inadvertently give the appearance of an allegory; in other words the one great comparison does not exclude smaller ones; but in interpretation the one must be kept in thought, else the parable becomes an allegory and so may lose its first value. This tendency to understand parables as allegories has given rise to endless trouble and confusion in the meaning of Jesus' words. "One dare not set up too sharply defined categories, especially according to the rules of Greek rhetoric; justified is only the protest against the procedure of Philo and his followers who find allegory everywhere and double-sense wherever possible" It is quite arbitrary to insist as does Jülicher that Jesus used the pure parable only - which could be expressed in one compact sentence and that he used the parable only as illustration for the purpose of conviction or persuasion. One could gather from this that Jesus' mission really consisted in correcting the literary tenets (of his day) as a literary purist. Why should Jesus not be as free as any man of his time to use a variety of literary devices just as his contemporaries did? Doubtless the form was not a matter of any great concern to him. He would use the means that appealed to him as best adapted to bring home his word of truth, be





it allegory, fable, parable, illustration, narrative, paradox, or riddle, just as any contemporary would be free to do. The parable, however, is his rule, the other forms are exceptional.

## II. As to the Purpose of the Parable.

The purpose of parable teaching, as employed by all other writers and speakers, is to present their thought more effectively, either by illustrating it, by putting it more strikingly, as in a paradox, by beautifying and enhancing its pathos, as in a narrative, by simplifying it, or for the sake of variety. The natural supposition would be that Jesus employed it in the same sense, were it not for our text, which offers what a practical pastor would call "the hardest problem of the Gospels". Jesus answers the inquiry of his disciples as to his reason for using parables with the citation of a prophetic word. Mk. and Lk. introduce it with an  $\iota\upsilon\alpha$ ; Mt. with  $\delta\tau\iota$ . Literally read, Mk. and Lk. say - "In order that the people may hear and not understand," in other words - be blinded to the meaning of his words. Mt. says - "because, though they hear, they do not understand" and that so his words may be made more accessible to them. Mk. and Lk. give his purpose in using parables; Mt. his reason for using them. Both cannot be right. Which reports Jesus correctly?

Against his intention to blind the people, the following may be urged. (1) He expected to be understood and manifested surprise, perhaps disappointment at the disciples' failure to understand (Mk. 7:18; 8:21; 4:13; 8:17; Lk. 19:11; Mt. 15:16) (2) His enemies understood, although they were the ones who hearing, heard not (Lk. 16:14; Mk. 12:28 Mt. 15:12; 21:45) (3) What point could Jesus have in rejoicing that the people have the Gospel preached unto them, if he so put the Gospel as to blind them? Evidently many common folks did understand him, for "the common people heard him gladly" Mk. 12:37 and "harlots and publicans were crowding into the Kingdom" (Mt. 21:23) (4) Many of his parables are so simple, so direct, of such evident meaning, that his attempt to blind can't be called brilliant, to say the least. (5) If he did not want them to understand, why not have remained quiet and said nothing at all?

Against a double sense in his teaching, i.e. one meaning for the mass and another for the disciples (Bugge and many others) we offer the following. (1) In the end, all were to know the mysteries of the kingdom who would; Jesus had no esoteric secrets; the only condition was receptivity on the part of the hearers; Mk. 4:10 states clearly that this so-called inner meaning was not confined to the Twelve. (2) Mk. 4:34 - "When they were alone, he expounded all things unto them"; there is not trace here of an inner meaning; naturally when they were alone, he would elaborate and discuss what had been previously said, just as any teacher would do with his followers. (3) The interpretation of the parable explained contains nothing whatever that the ordinary people could not have comprehended quite as well as the disciples. (4) The double sense would require that the "moral" be attached to each parable when the teaching was finally committed to the public at large, as eventually it must be.

How did the word of prophecy cited apply? If Jesus taught with the purpose of blinding, why rail against "this people" as hearing and not understanding and then call the disciples "blessed" - (Mt. 13:16) when they, as well as the mass, did not understand? Can we ascribe such a procedure to Jesus? Wherein did the blessedness of his disciples consist and how was it given them to "know the mysteries"? There is but one distinction between the disciples and the others, that is simply that the disciples were open, willing to be taught, receptive towards the kingdom and its secrets. Otherwise reference to their open eyes and ears must be ironical and irony would be out of place here by every rule of pedagogy, psychology and courtesy.

We conclude: (1) He used this method of teaching then, because so many were not open, receptive or willing to hear the bold, open, plain





truth concerning the kingdom, as were the disciples; hence he must try another method and this parable teaching seemed the best.

(2) In addition to this we must ask which report, Mt's or Mk.-Lk's more nearly conforms to and represents Jesus' general character, spirit and conduct. Which is more sympathetic with his whole figure? Taking all this into consideration we are persuaded that Mt. brings us the true tradition.

(3) We cannot believe that Jesus would deliberately so veil his message that it could not be understood, or that he would blind or purposely mislead his hearers. It would violate every principle of preaching and teaching to say nothing of the cruelty of it. We see no sufficient reason for accepting any double sense, or a special meaning for an inner circle. We can only believe that the Mk-Lk. text fails to bring us the original tradition. Possibly Mk-Lk. retained the O.T. citation, but construed it with another motive. Such construction could easily be inspired ex eventu when the young Christian community was speculating, as Paul does in Romans, over Israel's rejection of Jesus; that was a perplexing question; possibly we have here one answer; namely, because of their hardness of heart, they were blinded by Jesus to his truth, that they might not hearken to his words and be saved, but that they might be punished.

#### The Parable of the Sower or the Four-Fold Field

Mt. 13: 1-9; 18-23; Mk. 4: 3-9; 13-20; Lk. 8:5-8; 11-15. The disturbing question has long been "Is this an allegory, or a parable? It is called a parable; but that decides nothing, for the term has wide application. Later it is interpreted. If this interpretation is authentic, then we have an allegory; this Bugge and others defend; yet, it is not formally correct as an allegory. Is the explanation, - B. Weiss, Jülicher and others - the work of the Evangelist, then we may have a parable. The question is technical and does not greatly affect the sense. If called a parable and one thought is picked-out as the tertium comparationis, as the great point of emphasis, the other suggestions or comparisons are just as valuable, though they be but secondary, allegorical and incidental. It is a sower's experience, transferred from the actual to the spiritual field; he finds different kinds of soil for his seed, different hindrances to the growth of his crop and different results. "A parable - if Jesus teaches that from the same seed which he diligently casts abroad, a great deal must be lost and only a portion bring forth fruit; an allegory, - if he describes the soil on whose account his work has such result" (Jülicher).

#### Parable of the Tares.

Mt. 13:24-30; 37-43 "is like" = -gnomic aorist - related as if told him as an actual experience of another. "The enemy" who sowed the tares in the field furnishes a unique bit of historical exegesis, in being pointed out as Paul by the Tübingen-school. As a parable one comparison is to be pointed out - as a description of the final judgment (B. Weiss); before the completion of things, the end of the world, there can be no separation of bad and good; an interpretation is added which treats it as an allegory, paralleling the experience of a farmer who sows and later finds tares in his wheat, but who allows them to remain together until the harvest, when the tares are separated and bound, with experience in the Kingdom of Heaven in which similar counsel is followed.

#### The Parable of the Self-Growing Seed.

Mk. 4:26-29. Here doubtless have we a pure parable, with only one ground-thought i.e. the certainty that the seed of the kingdom, once planted, will surely bring forth a great harvest in the last day. We may not infer that the sower has no further duties, because there is no thought here at all about such things; the whole expression is





absorbed in the rock-fast conviction that nature's law, "the earth bringeth forth fruit of itself," will hold good in the spiritual realm. The harvest is assured.

The Parable of the Mustard Seed. and the Leaven.

Mt. 13:31-33; Mk. 4:30-32; Lk. 13:18-21. "Becometh a tree" - hyperbolic emphasis. The parable of the Mustard Seed is an illustrative parable, promising, that though the kingdom may know its day of small things, it shall expand out of all proportion to its beginnings and attain an all-embracing dimension. The Parable of the Leaven hid in three measures of meal, illustrates the same assurance of the kingdom's great growth. "What grows is not the word but believing souls and these, in their connection to the Messiah, form the kingdom; rather they begin to people it; their conversion is its growth.

The Treasure hid in the Field and the Pearl of great Price.

Mt. 13:44-46; These two simple parables argue that the kingdom surpasses all else in worth and should be secured, even if at the cost of all else.

The Parable of the Fish-Net.

Mt. 13: 47-50. This parable forms a doublet, a parallel to that of the tares. The kingdom in both is regarded, not as something coming as a blaze of lightning, but as something already present and being perfected. Bad fish and tares, however, have found place with the good; they are to be separated, but it is not wise to do it now; the time of separation comes at the end. The very mention of the last day, the coming judgment, in all these parables, would naturally lend eschatological color to the thought in the mind of the hearers. That, however, is there only in inference, a secondary interest.

The worthy Scribe.

Mt. 13:51-52. The worthy scribe, instructed in the things of the kingdom is like a householder, who bringeth forth out of his treasure new things and old. The connection is not entirely definite or clear. Some think of money, as the things old and new; others of jewels, heirlooms to which new jewels are added; others of the provision-room, from which the Master of the house can furnish both old and new materials, as needed by his household. The emphasis is that the master should be practical and provide for all needs; he should know the value of old and new and bring both into service as occasion requires. So he who is schooled in the things of the kingdom can bring truth, as needed by every occasion; and knows how to value and make the proper use of both old truths and new ones. This word in connection with others given by Jesus in a like sense, help to a clear understanding of his attitude toward and value of the traditions of the Fathers; he has no sympathy for any fanatical follower who will throw the old ruthlessly away; he will not destroy the old, but fill it with spirit and bring it to its rightful place; he will keep the old and value it at its true worth for he knows its real worth. But he also has new, the Gospel of the kingdom which he brought was as new as the kingdom itself; God's word in the old scriptures have constantly held as holy, "therefore must everyone, well-instructed in the kingdom, appear as a man, who brings forth old and new in like measure at proper time".

In the Synagogue at Nazareth.

Lk. 4: 21-27 cf. Mt. 13:57 and Mk. 6:4. The great value of this pericope is the light it sheds on Jesus' conception of his mission and his Messianic consciousness. He sees himself directly in the line





of the prophets, realizes that he is making the impression of a prophet upon the people and evidently soon begins to feel that the crown of the prophets may be his heritage too (Mk. 6:15; 8:28; Lk. 7:39 and Lk. 13:33). If he called the Baptist more than a Prophet, how much more clearly must he have felt the same of himself; the intimation of such feeling reveals itself in the assertion "this day is this scripture fulfilled in your ears". He was more than a prophet, for the prophets had only prophesied, but he would fulfil. The hearers incredulity was fully apparent, as though they would thereby challenge him with the old proverb "Physician, heal thyself", i.e. compel us to believe on you as they do elsewhere. A physician is supposed to heal himself, take care of his own interest, so should Jesus do likewise by performing here, before his townspeople, some of the wonders he was reported to have done away from home, in Capernaum. In this attitude of his townspeople he saw another illustration of the old aphorism that a prophet is without honor only in his own home and with his own people". Familiarity forfeits honor as a rule; so soon as a matter is explained, or made familiar, it loses its superior character; a thing understood is too often a thing despoiled. Appeal is made to two O.T. instances, the care of the widow of Sarepta and the healing of Naaman, the Syrian, to illustrate the old truth, to point the presumption of their request and to remind that the great prophets Elijah and Elisha wrought their wondrous works upon the heathen, although there were many needy ones at home. May not Jesus also here intimate that his works are not to be confined either to Galilee or to Israel?

#### Christ stilleth the storm.

Mt. 26, cf 14:27-31; Mk. 4:39-40, cf. 6:50 Lk. 8:25. The words of Jesus, in quieting the storm, convey the clearest impression of his conscious power and also of the weight he laid upon faith as a spiritual power. Peter's attempt to meet the Master on the waves, illustrates what faith makes possible and how lack of faith limits all.

#### The Traditions of the Elders vs. the commandments of God.

Mt. 15:3-9, Mk. 7:6-13. The Pharasaic complaint that Jesus and his disciples transgressed the tradition of the elders, in not observing ritually prescribed washing of hands, precipitated a discussion, composed of two sets of antitheses; (a) "Why sin your disciples" (the Phar. to Jesus) vs. "Why sin ye" (Jesus to the Phar.) (b) The tradition of the elders vs. the commandment of God.

"The tradition of the elders" was an oral tradition, that had grown up in connection with the written law and that was regarded practically as binding as the written law; it was composed most largely of decisions and deliverances, handed down by the Rabbins and the various schools on questions of interpretation, ritual and ceremony, in many cases reducing to purest sophistry and blandest casuistry. This very question had just been treated by the schools of Hillel and Schammai. The attack was met with a counter-attack: Ye ask why we keep not the tradition of the elders, let me ask :Why don't you keep the commandments of God? Then he specified ; God commands honor to parents, but you will excuse a man from keeping this commandment, substituting for it one of your own traditions, for you allow a man to take what he ought, by God's commandment, to give to his parents, and give it as a gift to the Temple. The parents ask support or help from their son and he refuses it on the ground of "Corban", that is a donation to the Temple. The tradition of the





elders declared such a gift inviolable, thus excusing a man for neglecting his parents, if he make a gift to the sanctuary; thus they pardon him for breaking the commandment of God, if he keep their tradition; the tradition of man is placed higher than the commandment of God and Temple service higher than love of parents. The ethical religion of Jesus conflicted with the ritualistic religion of the elders. With prophetic indignation and fire he lays bare the true character of their tradition and ritual and lays his whole emphasis upon the ethical and reprimands them with the words of Isaiah (29:13). True service to God is not Temple service, ritual or ceremony, but service to parents, love to brethren, (cf. Mt. 12:7; 9:13; 5:21.)  $\text{קורבן}$  = corban is a transliteration of an Aramaic word which is translated "gift",  $\delta \omega \rho \omicron \nu$  in the LXX.

Mk. intimates that Jesus could have given many more such instances of how their tradition made the commandments of God of no effect.

#### The Question of Defilement.

Mt. 15:10-11; 16-20; Mk. 7:14-16; 18-23. The assault by the Pharisees on the score of unwashed-hands, draws from Jesus a sparkling aphorism, over defilement which is the principle involved: "Not what goes into the mouth, defileth, but that which cometh out of the mouth." The disciples are blinded by literalism and require a further explanation. Over against the principle of the Pharisees, the tradition of the leaders, which deals with defilement as something external and to be avoided by numberless ritualistic observances, Jesus sets a new conception of morality, which defines a man's purity with respect to his own will and inner life and says that nothing is sinful or defiling, unless it come from a wicked heart. Ethical whiteness is directly pitted against ceremonial cleanness. The inspection is carried from the hands to the heart. How remorseless Jesus is in his attack on supercial standards! With what unswerving directness he lays his finger on the blind spot!.

#### Blind Leaders of the Blind.

Mt. 15:13-14; It is reported to Jesus that the Pharisees were offended over his sayings. He understands why; He has disturbed their teaching; he has done so because he sees in their teaching something which does not belong to God's planting. "Let them alone" = Don't mind them; let them be offended; I can't help it; it is their fate eventually to be entirely uprooted because they are dangerous; they go astray themselves and lead others with them; "Blind leaders of the blind" - a paradox full of biting irony; the first qualification of any leader is good eyes; but particularly so of one who will lead the blind, because he must see for both; a blind leader of the blind can mean only the fall of both. All these words in the last three passages breathe the spirit of the combatant; they are sharp, strong, remorseless; powerful weapons in the hand of a mighty champion.

#### The Syrophenician Woman.

Mt. 15:24 -28. Mk. 7:27-29. This word has been a source of the greatest embarrassment and every possible way has been tried to escape unpleasant meanings. The facility with which the terms "dogs" and "children" are used and understood, can be explained only on the supposition that they were current phrases, indicating the non-Jews and Jews respectively and, in such proverbial sense, would not have the harshness with which they strike us. In his statement that he was not "sent but unto the lost sheep of the house of Israel" and that "it was not meet to take the children's bread and give it to the dogs" Jesus is not declaring his position in regard to the





universalism of the Gospel or of his real mission. That can be decided only after due consideration of his many expressions that have a bearing thereon, of the very conception he had of his work and of his own entire personality. This pericope, taken alone, might be used to argue his particularism; taken in its proper location and in connection with such words as Mt. 10:5, we see here the expression of a principle, which Jesus had formulated for the opening of his work; for prudential, pedagogical or other reasons Jesus wished to confine the work for the present to Israel; the very fact of extension, for instance, might provoke unnecessary opposition and foolish hindrance to his work in Israel, the natural seat of its first real activity; again, the teaching of the kingdom was not yet clearly enough defined and outlined to carry it abroad. It seems more probable that Jesus thought in this instance, to adhere to his principle or plan of present activity and intended to pass the woman by, rather than to put her faith to the test. By her recognition of what he said and her winsome reply and by her attitude in the whole matter, Jesus is persuaded to make an exception to his principle or plan and grant her petition. The claims of a great need may be greater and more pressing than that of a theory or plan of work.

#### The Feeding of the Thousands.

Mt. 12:32-34, cf. 14:16 ff., Mk. 8: 2-5, cf. 6:37-38; Lk. 9:13-14. The tradition both of the feeding of the five thousand and of the four thousand reports Jesus as speaking from a kindly humanitarian disposition, with a high regard for human needs and with a balance and poise that, in his enthusiasm for things spiritual, is not blind to physical needs and values.

#### The Pharisees ask a sign.

Mt. 16:2-4, Mk. 8:12; Lk. 12:54-57. See discussion under "The Sign of the Prophet Jonah". Mt. alone brings Jonah in this connection into mention; the case is argued here differently and comes from another situation; the question was one of frequent occurrence, for, according to the expectation of both leaders and people, the new time was to be ushered in with great signs and wonders. The differences in the three texts are such as would be natural in a triple report and leave the point of the discussion unaffected. Jesus calls attention to the keenness and insight of his contemporaries for outer things and their lack of it for inner; they have no need of further signs; if they would but exercise the same penetration and good sense toward "the signs of the times" as toward weather signs and so forth, they would have signs enough; the days are pregnant with coming events if they had but eyes to see or hearts to understand. The real dearth is not of indications but of spiritual discernment. The Son of Man is himself a great sign - striking for Jesus' conception of a sign.

#### The Leaven of the Pharisees.

Mt. 6:8-12, Mk. 8:15; 17-21; Lk. 12:1. Lk. reports: "Beware of the leaven of the Pharisees"; Mk., "of the Pharisees and of Herod"; Mt., "of the Pharisees and Sadducees". Lk. gives an interpretation: "the leaven of the Pharisees which is hypocrisy"; Mt. also gives an interpretation in which "leaven" refers to the "doctrine of the Pharisees and Sadducees". One thing is unquestionable; this is a warning growing out of the strife with the leaders. The short, crisp account of Lk. has an air of directness about it that argues strongly for it as the original form; "beware of the leaven of the Pharisees." The accounts in Mt. and Mk. give the impression of being worked up.





It seems incredible that the disciples should be so utterly obtuse and the interpretation verges on the pedantic. The meaning is clear; they were to beware of Pharasaic teachings and sophistries, which are indeed filled with the spirit of hypocrisy.

### The great Confession.

Mt. 16:13, 15, 17-19; Mk. 8:27-29; Lk. 9:18-20.

#### Peter confesses Christ.

Lk. tells us the question came up in a prayer-hour, which is noteworthy. The question is differently framed; Mk. and Lk. have "Who do men say I am?" Mt. "Who do men say that I, the Son of Man, am?" This question leads to the more personal one "Who say ye that I am?" The answer, as given by Peter, varies likewise; Mk. has "Thou art the Christ;" Lk., "The Christ of God;" Mt., "Thou art the Christ, the Son of the living God". The whole passage in Mt. is lengthier and more liturgical; Mk's tradition is generally preferred as the most original. There need be absolutely no ground for doubting the confession; others had been taken for the Messiah; why not Jesus also? His recognition of Peter's reply reflects more clearly his own consciousness of Messianic character and personality. That he later asked them not to speak about it is quite credible on psychological grounds; he retires to holy humility. This was perhaps the first time that the mission and person of Jesus were so fully made known to the disciples; At the Master's wish they will naturally resolve to keep the secret close.

#### Christ confesses Peter. Mt. 16:17-19.

Jesus calls Peter blessed because the confession he has made is not a matter of casual observation; it has not come to him through "flesh and blood" i.e. through other men, though his own deep meditation, nor through instruction; but the Father in Heaven has revealed it unto him (cf. Mt. 11:27). Jesus regards himself as the object of special revelation.

Further he confesses Peter as "the rock on which he will build his church". Peter has the sense of rock; - the feminine form was used practically without distinction in interchange with the masculine form, though not, of course, as a proper masculine name. But it could be figuratively applied, without any trouble, in reference to Peter. The rock on which the Church was to be built, was Peter himself, not his confession; the whole confession is in regard to Peter himself; nothing is said of his confession; Peter is the founder; Peter receives the keys; Peter binds and loosens. Only dogmatic exigency ever could have thought of the confession as the foundation. See the parallel: "Thou art the Christ" - "Thou art Peter". If Cephas = rock ( $\text{Κηφᾶς}$ ) was the original form, then the rock is Peter himself and not his confession, as Protestants have said.

"The gates of hell" = Hades is pictured as a great stronghold with mighty gates, so strong that who goes in can never return; he who could destroy or control them was the mightiest of all.

"The keys" = Peter is to receive the keys of the kingdom, i.e. he shall be the porter, the keeper of the keys, naturally to let in and out, thereby committing to him the greatest authority (cf. Mt. 23:13) "Bind and loose" = his authority is further magnified in the power to bind and loose.

The new figure is based on a current phrase, signifying that a thing is allowable, permissible, legal or that it is not, that it is forbidden. It was freely used in regard to teachings or decisions of the schools over all sorts of questions. What one school forbids, or rejects (binds) another sanctions or allows. (loosen) The expression confers upon Peter full, final authority and the promise is added that his decisions on earth shall be recognized in heaven. Zahn's assertion that Peter's authority and decision are extended only to things and not to persons is arbitrary in the extreme; such decisions find their real significance only in reference to persons; and his further statement that the binding and loosening are not





to have lasting sanction in heaven, is an assumption not justified by the text.

The great rôle this passage has played in dogmatic contentions renders it very difficult to regard it apart from the same, but our interest must be impartial and uncolored by confessional sympathies. Our quest is to find the meaning of the text and whether it be a genuine Jesus-word, or not.

In consideration of the text we submit the following:

(1) It is reported by Mt. alone. This fact would be somewhat significant under any circumstances, but if there be any truth in the commonly accepted theory that Mk. worked under the influence of Peter and compiled his Gospel from the teaching and preaching of Peter, it becomes particularly striking that Mt. should not report such words as Mt. 16: 17-19, especially when he gives the first part, Peter's confession of Christ.

(2) Such preference for Peter stands in evident contradiction to what Jesus said when the sons of Zebedee asked for places at his right and left hand in the kingdom; there he says "It is not mine to give"(Mt. 20:20) but here he does give. The question of primacy came up among the disciples themselves at different times, but was always discountenanced and discouraged by Jesus himself.(Lk.22:24) But here he definitely points out the one who is to be "the greatest" among them.

(3) Why choose Peter in preference to others. Zahn contends, as do others, that the other disciples were as fully convinced as Peter, but Peter spoke first, voicing the sentiment of all. Whether this be so or not, this preferment of Peter does not correspond to what the early church thought of him. In Gal. 2 the disciples are called "pillars of the church," in I Cor.3:11 Christ is the foundation; in Eph. 2:20 "the foundation of the Apostles and Prophets, Christ himself being the chief corner-stone," is spoken of. In these references the Apostles are all placed together; there is no trace of one being exalted to the place of "the Rock".

(4) The reports concerning Peter do not correspond to such words; they give no ground whatever that he ever actually attained such rank. In our very next pericope he is chided and called "Satan"; he was not more constant than the others in the hour of Christ's Passion, nor was he more ready to believe on the risen Lord. His conduct was not held as "binding and loosing" in Gal. 2.

(5) The appearance of the word ἐκκλησία is strikingly singular. Mt. 18:19 is the only other place where it occurs in the Synoptics and there, if original, it is clearly to be referred to the local synagogue, the local Jewish congregation. Never a word have we from Jesus himself that he would found a Church; he came to bring the kingdom of heaven and the kingdom of heaven is not identical with the church. His attitude to the Law, his reverence for the Temple, his devotion to the Prophets and the trend of all his teachings do not lend themselves to the idea that Jesus regarded himself as the founder of a new church. Mohammed did so regard himself; the contrast is painful. Jesus regarded himself as a Prophet, as a fisher of men, as a sower, as a householder - all various forms of representing his mission in setting up the kingdom; the word church is suspicious, but "my church" is much more so.

(6) It sounds discordant to hear of his building his church on a man, to say nothing of such a man as Peter. He had said the kingdom belonged to certain ones, for instance the "poor in spirit", "the persecuted", etc. that certain ones were the best material for the kingdom, viz. the children, publicans, sinners, harlots, the poor etc. Never a word about one single man. Why not upon himself? Mt. 21:42. Historically and spiritually he is the church's one foundation.





(7) In apostolic times Jesus himself was called the foundation; to him also belonged the keys (Rev.11:8). It is possible that there was an original key-word from Jesus which was later applied to Peter; but why? Can I Cor. 1-4 (in Corinth) give a clue? In Corinth was there even so early a Petrine-party; could it represent a general conflict? May we have here a trace of how early these words were applied to Peter and can Paul's insistence that Jesus is the only foundation (I Cor.3:11) be a resistance of such usage?

(8) No one of the reasons given may perhaps be decisive against the genuineness of these words, but the cumulative evidence builds the strongest suspicion against them and indicates their character as an interpolation in the original Logia tradition; if so they grew out of church interest and dogmatic tendency. It is very certain that if they are an interpolation, they are very early, perhaps older than our present form of Mt.

#### The First Passion-Warning

Mt. 16:21; Mk. 8:31; Lk. 9:22. "Raised again the third day (Mt.)= "after three days rise again" (Mk). not meant in a strictly chronological sense but as a general expression for a very short time. Nothing is more clearly revealed from Jesus' inner consciousness than the foreshadowing of his coming suffering and death and his conviction that God willed it so. But just as positive was also his conviction that God would raise him from the dead. The Resurrection was not a new hope; the Pharisees used it as the sign-manual of their confession. Jesus brought the hope personally to new light and life. How did Jesus come to the conviction of his martyr's faith? Was it simply a revelation of the Father, was it part of the secret of his personality, or had it a psychological origin and growth? The fate of the O.T. prophets, and the death of John the Baptist would awaken dark thoughts; the increasing opposition of the authorities would lend distinctness to the same; "it cannot be that a prophet perish outside of Jerusalem" (Lk.13:33.) The irony of these words show that this thought was probably growing to certainty.

#### Peter's Rebuke.

Mt. 16:23; Mk. 8:33. The Passion-Word was a hard, dark one for the disciples; it could not be true and Peter protested that it "be put far from his Lord". Jesus sees in the protest a temptation, such as Satan would inspire and rejects it as such. The coming Passion is to him a thing of God - God wills it so; hence to refuse to suffer is to resist God's will; "savour not of the things that be of God". He did not covet a martyr's crown and doubtless hoped for escape even until Gethsemane, but come what might, God's will must be done. His faith in the Father's love and wisdom never wavered or grew dim.

#### Finding life vs. Losing it.

Mt. 16: 24-28; cf. 10: 24-28; Mk.8:34 and 9:1; Lk. 9:23-27. "If any man will come after me, let him deny himself, take up his cross and follow me." The expression "take up his cross" may have reference to the practice that those condemned to death on the cross, should carry their own cross, or it may be a current metaphorical expression for martyrdom generally; the latter seems preferable.(Harnack)

The mention of his own fate suggests the probability that his followers must be ready for a like fate, "the disciple is not above the Master". They cannot otherwise be his disciples. However, such martyrdom is justified, for who saves his life by refusing discipleship, even though it involve martyrdom, really loses his life and





who loses his life as a martyr really saves it. The paradox here is based on the use of the word life in a double sense, i.e. physical life, in contrast to spiritual life, or temporal life vs. eternal life. Who saves his life physically or for this world may do so at the cost of his spiritual and eternal life; who loses the bodily life here on earth, for Jesus' sake, saves it spiritually for eternity. The first great task of every man is to save his own soul; for all else, the whole world even, were worthless without it; if once lost there is nothing which one could offer as purchase price to recover it. The story is told, in an old fable, of a man who sold his soul to the devil and afterwards wanted to buy it back; in exchange for it he offered the whole world, but the devil said "No, your soul belongs to it and you can give nothing in exchange for it".

This cross-bearing shall not be without its reward in the day when the Son of Man cometh; for in that day he shall reward every man according to his works; and that day of judging and rewarding is not very far distant; "some of you standing here shall live to see it." Evidently Jesus expected an early coming of the Son of Man. See discussion under Mt. 24:34.

#### The Transfiguration.

Mt. 17:7,9,11,12; Mk. 9:11-13 cf. Lk. 9:28-36. The revelation of the transfiguration is in the great fact itself. The words add but little. He bids them "be not afraid"; they may believe what they have heard and seen; but the pledge of silence is asked until the Son of Man be risen again from the dead. They still suffer from their literal understanding of the prophecies and hopes concerning the kingdom and ask about the tradition that Elias must first re-appear, before the Messiah comes. They are assured that Elias is already come, i.e. John the Baptist (Mt. 11:14). Here we see again that Jesus did not understand or interpret prophecy literally or mechanically, but spiritually; doubtless, in the same way, his own prophecies are to be understood. He did not expect a literal fulfilment of the O.T.; the Baptist fulfilled the old message of Malachi; he himself, as the Son of Man, is fulfilling others. The treatment accorded the Baptist serves as a way-sign to point out to Jesus the road he must travel. "They have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them."

#### An Epileptic Boy healed.

Mt. 17:17,20,21; Mk. 9:19-29; Lk. 9:41. Mk's text is much longer but adds nothing essential to the report. The "faithless generation" has direct reference to the disciples; they learned slowly, misunderstood so very often and put the Master's patience to severest tests.

The necessity of faith as a condition of healing is emphasized here, both in the case of the Father, who protested his belief that Christ could heal, and, in the case of the disciples, who are told that they failed because of their lack of faith. Mt. strengthens this emphasis by introducing Jesus' saying that faith, even as a mustard-seed, could remove mountains, i.e. the smallest amount of real, vital faith could bring the greatest things to pass; the faith he defines is full of power and energy (Mk. 11:23) and without such faith they can do nothing. Faith can be strengthened and re-inforced by prayer and fasting. Prayer and fasting are the most conducive conditions for faith and its activity.

#### The Second Passion Warning.

Mt. 17: 22-23; Mk. 9:31; Lk. 9:44. See discussion under Mt. 16:21 and parallels. This warning is to be distinguished from the first on account of its brevity, through its lack of mention of Jerusalem and the authorities there and by its statement that the Son of Man





shall be betrayed into the hands of men and they shall kill him. It is not to be wondered at that those who had lately seen him transfigured with the glory of heaven and had heard him proclaimed the beloved Son of God by a voice out of the cloud, should be exceedingly sorry over such words.

### Tribute Money.

Mt. 17:25-27. Every Jew over twenty years of age had an annual tax of two drachmas to pay for the support of the Temple in Jerusalem. Deissmann speaks of such a tax also among the Egyptians (Licht vom Osten). The exact situation and just why the question comes at this time the text does not make clear. Jesus answers parabolically: King's sons pay no taxes to their father; it is servants who pay taxes; the sons are free; they stand over the law, independent of it. We as sons of the King i.e. sons of God, to whom the Temple belongs, are also free. Jesus will recognize no difference between the humblest son of Israel and the highest official of the Temple, so far as sonship to God is concerned; the payment of the temple-tax does not concede any inferiority to those who receive the tax, nor does it compromise the fact that they are as truly the sons of God; as sons they are free, but to avoid unnecessary offence, Jesus pays the tax, thereby maintaining his general attitude toward the Law, as in his baptism, i.e. superior to the law, yet conforming to it in the rule, as any pious Jew should. His plan is prudential and practical, a recognition of the incidental disparity between theory and practice, under certain conditions. Jesus' use of a miracle in this instance gives a very different conception of a miracle from that given when the Pharisees ask a sign and he points to himself, Mt. 16:2-4. The metaphorical interpretation of the miracle viz. "go earn the tax money at your daily work" or "so soon as you have caught a fish, you can have a coin for him" is very free and is not given in the text. The most significant thing in the passage is Jesus' emphatic claim of sonship for himself and his disciples. His discernment of this relationship to the Father and to the kingdom, is not to be shadowed by any earthly authority, or relation.

### Who is greatest in the Kingdom of Heaven?

Mt. 18:26; Mk. 9:33-37, Lk. 9:48

Compare	Mt.	Mk.	Lk.
	18:3	(10:15)	(18:17)
	18:4	10:15	
	23:11	9:35	9:48 <sup>c</sup>
	(18:5-6	9:37,42	9:48a,b.
	(10:42		
	20:26-28	(10:43-45	22:26-27
		( 9:35	

The question of precedence, of rank and place in the kingdom, very naturally engaged the disciples thought and interest very often, as shown by the above parallels. In at least four definite situations, we hear the question come up and have the Master's advice over it; (1) in Capernaum, (Mt. 18, Mk. 9, Lk. 9.) (2) when Zebedee's sons asked for place, (Mk. 10, Mt. 20.) (3) in Jerusalem, during the last week Mt. 23. (4) at the Last Supper Lk. 22. The Master's counsel over the matter is clear-cut, concise and unequivocal. The first answer takes the form of an illustration, a prophetic demonstration! A child is set in their midst and Jesus says that unless they are willing to change their present attitude and become as unpretentious and free from the spirit of self-seeking as this child, they cannot enter the kingdom of heaven. Such a change would certainly be nothing else than a virtual regeneration, a being born again. The child-like humility, which leaves it to the Father's will to give place and make provision, the trust in, submission to, and confidence in





the Father which is so perfect that it calls great what the Father calls great, - this is the standard of greatness in the kingdom. Resort is made to a paradox to make the statement clear: "The least shall be the greatest: Be what is regarded commonly as the humblest and the lowliest and in the kingdom you shall be called the greatest; for instance, be the servant of all; take example from me for "I am among you as one that serveth" and ye shall be called the greatest. Quite the reverse of the standards among the Kings of the Gentiles!

The word that a kindness shown "the least of these little ones" i.e. either actual children, or simply lowly brethren, will be rewarded as a kindness shown himself, illustrates the principle still further.

Not less thoroughly does he identify himself with the "little ones" when they are offended; better death itself and that of a violent nature, than offend one such.

#### The Thankful Samaritan.

Lk. 17; 17:19 . Jesus plainly displayed disappointment and surprise that, out of the ten lepers healed, but one returned to give thanks. He wondered at the spirit that could not see God's hand in such healing, or that would not give God the glory. He was ever zealous for his Father's honor. Gratitude is no common virtue. It is a grace that repays many a favor and secures the promise of many more.

#### "The unjust Steward"

Lk. 16: 1-13. The traditional title of the parable "the unjust steward" is misleading. It places the emphasis on the wrong place and attracts attention from the real motive of the parable. Jülicher speaks of the parable as "the crux interpretum among all the parabolic deliverances" because of the serious and endless religious offence that has been taken on account of Jesus' use of a character guilty of such immoral conduct, as in any wise an example for the children of light. The ethical repulsion to Jesus' praising such conduct, has accentuated the question whether the parable ends with vs. 7 or 8<sup>a</sup>. This is due mainly to losing sight of the main issue and giving undue place to a detail. The steward was unjust and no attempt is made to make his dishonesty any less ugly than it really was; it is boldly put; his dishonesty is not praised or commended, that is not the point. Jesus finds an other trait in him that is praiseworthy and that the disciple would do well to imitate, namely, his shrewdness, his cleverness in using the short time left him to prepare for his future. That is the point of the whole parable. Herein and herein only is it said that the disciple would do well to learn from him. "The children of this world" are clever and shrewd in preparing for their future; how much more should the children of the light do the same, only to be sure in a different way (vs.9). Jesus specifies somewhat how the children of the light may do this - "make friends of the mammon of unrighteousness". "Mammon of unrighteousness" = riches; riches used in alms, given to the poor, or used in such wise, may be regarded as treasure laid up in heaven and will win friends i.e. both the poor themselves and those who have been ministered unto and perhaps also the angels who rejoice over such deeds, who will receive into "everlasting habitations" when this earthly tabernacle falls.

Vs. 10-12 exhort to faithfulness; "the least" = riches; "the much" = the kingdom; the "true riches" = treasure in heaven; "another man's" = earthly goods; "your own" = things of the kingdom. Faithfulness in the lesser things qualifies for larger conditions.





### The Tolerance of Jesus to a strange Exorcist.

Mk. 9:39-40; Lk. 9:49-50. Closely related to the spirit of place-seeking is the spirit of intolerance and impatience shown by the disciples toward an exorcist who was making use of Jesus' name in his works, but who had not definitely allied himself to Jesus as a follower. They forbid him, but Jesus counselled tolerance and assured them that one who was depending upon the use of his name to perform miracles, could not be inimical to him or speak lightly of him; the disposition shown in the use of his name is a good indication that he may yet acquire greater interest and come into closer relationship. There is a zeal that spells intolerance and it does not always savour of love.

### The inhospitable Samaritans.

Lk. 9:55-56. Jesus' reproof of the disciples who wanted to call down fire from heaven to destroy the inhospitable Samaritans who would not receive them, is another clear documentary evidence of his kindly tolerance.

"Ye know not what manner of spirit" = either that they did not realize the real character and significance of the disposition shown or that they did not yet know what kind of spirit they must be filled with as his followers; Elias, to whom they appealed, is not their example, neither is his spirit to be theirs; they will find this spirit and their example in the Son of Man, who is not come intolerantly to destroy men's lives, but at all costs to save them.

### Better suffer than offend

Mt. 18: 7-14, cf. 5:29-30, (Mk. 9:42-48 and Lk. 17:1-2, 9:56, 19:10). "Woe unto the world because of offences etc." This warning against offences is found in three different connections; it lays weight on the seriousness of offence. Possibly "they must need come"; this is not a dogmatic word over the problem of evil, but much rather an ironical remark over some definite observation. There is only unsparing condemnation for those through whom the offences come. Better lose a hand, a foot or an eye, better go maimed through life, better make any offering or sacrifice whatever, rather than injure the soul, i.e. cause the moral or ethical undoing of the humblest disciple.

Mt. uses the same word elsewhere with another application, "so we see how he used his material," probably the word came to him without a definite situation and he put it in where it seemed best to apply.

"Despise not one of these little ones" = one of the humble disciples (Meyer, Muttersprache); see how highly they are cherished of God who gives each of them a guardian angel! The use of this old Jewish tradition that every soul had its guardian angel (Ps. 34:7, 1:11) is purely literary. And further see how the Son of Man values these little ones highly, for he has come to seek and to save the lost, the very lowest.

The very nerve of all this word is the inestimably high value placed on the individual soul. No sacrifice is too great on behalf of any soul; it is god-like to save.

Yet another parable to clinch the truth: a shepherd with a hundred sheep, if he lose one, manifests the greatest concern for that lost one, makes the greatest effort to recover it and, if he find it, rejoices more over it than over the ninety and nine which went not astray.

Even so is the Father's interest in the lost and such should your interest be!





### Zacchaeus

Lk. 19:5-10. The Master's association with Zaccheus illustrates again his indifference to externals and his interest in men as men, as eternal souls; he visited not with a publican, but with a soul. Even were Zaccheus a heathen, should he have salvation, but much more certainly when he is a son of Abraham; for he is a son of Abraham, even though a publican and a sinner; for such purpose, that is, "to seek and save the lost" is the Son of Man come.

### Reconciliation through loving intercession.

Mt. 18:15-20; (cf. 5:23; 6:7 and 16:19. ) This treatise could very naturally and very easily have been precipitated by an actual instance of mis-treatment or by an inquiry from some one, now he should treat an offending brother. Try to win him back to yourself; don't cavil or insist upon technical rights; act at once; don't wait for him but make appeal yourself. Go first to him yourself, then if that fail, take a couple of friends - cf. "two witnesses" (Dt. 19:15). As a last resource, bring it before the "church", "Church" = not the body politic of the church, but the local congregation. If genuine here, the word "church" must refer to the local synagogue, the place for prayer and unritualistic service in each Jewish community; the ritual and sacrifice belonged to the Temple at Jerusalem alone. In case he is obdurate against the church, he is to be classed and treated as a heathen and a publican; this last part of the advice is legalistic & churchly, not what was to be expected from the first part of the advice; and is sadly out of harmony with forgiving seventy-times seven. The actual practice of the later community may perhaps be reflected here and may have led to the adding of these words to Jesus' counsel. The words in vs. 18 over binding and loosing are in the loosest connection, notice too that this is done here by the church and not by any one individual (cf. 16:19), Vs. 19 finds its best connection after vs. 16; he should take with him two or three witnesses to the offended brother and they should pray together over the matter and such prayer shall be very effective. This thought of the power of united prayer is very beautiful, but belongs more probably in another connection where Jesus was speaking over prayer and urging the importance and blessedness of united prayer. They were to meet together in his name to pray and could be well assured that in such meeting together they could always have his fellowship; "there am I in the midst of them".

### The Seventy Times Seven.

Mt. 18:21-22; (Mt. 6:14 ); Lk. 17:3-4. How oft shall I forgive? Such a question as arose readily out of Rabbinical casuistry. The Rabbis prescribed three times as the maximum; Peter is magnanimous and offers seven times. Christ will have no dealings with such mechanical conceptions and paradoxically replies "seventy times seven" i.e. without limit. Lk. varies, in that the offending brother may be rebuked and that he must seek for pardon. Mt. is more consonant with the position that Jesus will establish, namely, that forgiveness is to be without measure; it is the forgiving, loving heart that Jesus wants.

### The Parable of the Unforgiving Servant.

Mt. 18:22-35. A certain king had a debtor who owed him an exorbitant sum, ten thousand talents; he could not pay it and begged for compassion and his Lord granted it. The pardoned servant went out and refused all compassion to a fellow servant who owed him one hundred pence (one six-hundred-thousandth of his own debt) threw him into prison and exacted the last penny. His hardheartedness was





reported to his Lord, who was wroth, rescinded his former favor and treated him according to the Law. We discard all allegorical detail and look for the one central truth and that is, our obligation to forgive, if we expect the heavenly Father to forgive us. Further the parable argues that our readiness to forgive must be endless; for we wish God's continual pardon; but if - according to the parable - there can be limit to our pardon, there can also be to his; therefore the seventy times seven must be our rule.

#### The Lost Sheep, the Lost Coin and the Lost Son.

Lk. 15. These three parables have been called the "pearl of great price" of all the parables; they build upon the common thought of attitude toward that which is lost. The shepherd, the woman and the father share a common interest in the lost and a common joy when the lost is found. The beauty and charm of the three parables are devoted to this same wonderful truth, that all heaven rejoices over the one sinner that repenteth; the infinite value and worth of the human soul cannot be exaggerated. Heaven holds every soul above treasure. This thought of the worth of men was a driving motive in all the thought and activity of Jesus; nothing that pertained to the saving of a life was indifferent to him; a soul could not be saved at too great a cost. Jesus so estimated the individual soul and maintained the attitude he did toward the lost, publicans, harlots and sinners because this is God's estimate and God's attitude; therefore he assumes it. The parables will teach God's like estimate of individual soul, his infinite love them, his attitude of unwearied readiness to receive them, if they will but repent and come to him and his rejoicing over every one that returns. This attitude of the Father toward the lost, the sinful, the publican, is in most vivid contrast to that of the Pharisees and of the religious leaders of the day, who murmured because Jesus had ought to do with publicans and sinners. In the light of these parables this disposition of the Pharisees is shown up in its truly hateful and ungodlike character; the light of the Father's love picks out line by line their own hard, unloving features and their lack of the Father's heart. The elder brother brought in at the end saves the parable's teaching of joy over the repentant from the objections of the self-righteous who depend upon ceremonial correctness. The simple beauty and winsome love of the parable must disarm all objection and leave such a portrait of the Father as will encourage every prodigal to return. For the "Son in the far country" no word has ever come from the father, no revelation of God, that has had such power in persuading a return to the father's house.

#### Marriage and Divorce.

Mt. 19:4-9. (cf. 5:31-32) Mk. 10:3-12 (cf. Lk. 16:18.) Through a discussion of divorce the Pharisees hoped to compromise Jesus by bringing him into conflict with Moses or some other well-known teacher. Mk. refers their question simply to divorce; Mt. to divorce "for every cause"; in Mt. it is too carefully put; such a question as his is not well calculated to draw blood. The fact that, in the beginning, in Paradise, where the normal relation and condition was supposed to be found, "God made them male and female" convinces Jesus that God intended the marriage relation to be indissoluble, that man and wife were to remain inseparable; the relation veritably makes them one flesh and is to be maintained above all other earthly relations. This is God's ordinance and is not to be abrogated by man. Why did Moses then allow divorce? Prophetic penetration and keen insight into human nature help Jesus to account for Moses' action; it was a practical concession to circumstances; the wickedness of men's hearts persuaded the great law-giver to this compromise; but in the beginning it was not so. Jesus will honor the law as far as he thinks it does not conflict with God's will; where it does





come into moral conflict with God's will as here, he refuses to be bound by its letter. His conception of the marriage relation is very noble and very high, a matter of the deepest ethical and moral value. To hearers who were accustomed to regard it as something to be easily and carelessly assumed and annulled, how surprising and how discomfoting his ideal must have sounded.

After such appeal to normal relation and God's original will, it is striking to find Mt. reporting an instance in which divorce is conceded; is Moses' compromise after all to be justified, will Jesus retract? If what he has said is correct, how can a bill of divorcement lessen the ethical wrong? Paul advised the Corinthians that those separated should not marry again; was this not due to a word from Jesus? Evidently Jesus allowed no separation; his blow was aimed at re-marriage, which he unflinchingly labelled adultery; he forbade separation, because a separation was principally for the sake of re-marriage and re-marriage followed as a matter of course. This ideal position of the Master would be hard to enforce and the exigency of practical administration in the early community is probably responsible for this concession, "in case of adultery"; churchly interest could have placed it in the text. Mk. shows that the exception did not originate with Jesus. Jesus delivered his paradoxes abruptly and sharply; the exception weakens the whole case.

A divorced man or woman or a man or woman marrying a divorced party is guilty of adultery; men and women stand on the same level ethically; Jesus knows no double standard of morality, one for man and another for woman; in his ethics and religion sex makes no difference, all are weighed in the same balance.

#### Eunuchs.

Mt. 19:11-12. What Jesus said over divorce and adultery was astonishing and produced the greatest amazement (19:26); the disciples found it very strenuous and concluded that under such circumstances it were better not to marry. Vs. 11 and 12 are dark sayings, unless they be construed in relation to this suggestion of the disciples that it were better not to marry; only with such construction can these words about the eunuchs be made intelligible; eunuchs could have no possible relation to divorce or adultery. Jesus says it is a hard saying and not to be considered for men generally, "all men cannot receive the same"; marriage is the natural relation for the average man and marriage is the rule; he will not retract what he has said in appreciation of marriage. But there are those who can hear this word, (it is not good to marry), some who can for the sake of the kingdom of heaven resign family life and its joys and all such relations; perhaps he thinks of the Baptist, of himself and of his disciples (Mt. 19:27-29, I. Cor. 7). He thinks of the new age when all these relationships will cease and he would now live as if the kingdom were already begun. It is not an ascetic deliverance; it is a word for the men who will dare much, resign all for the kingdom's sake; it is not formulated as a rule or discipline for his followers; he knew it was too hard for a rule, even if it had met his approval as generally desirable; he very tolerantly says: "Let him who can receive it, do so". There is no compulsion.

The eunuchs furnish him an illustration; the word eunuch is used three times; in the first two instances it is used literally, physically; in the third instance it may be literal, as in the first two, or it may be metaphorical. Every adult male was expected to marry; eunuchs were an exception; those who had been born eunuchs, or had been compelled to become eunuchs (by their masters) naturally could not be considered in marriage relation. But another kind of eunuch, i.e. another reason for not marrying, is possible, namely, those who are eunuchs, i.e. do not marry, for the kingdom of heaven's sake, or in order the better to serve the kingdom, or the better to be certain of winning it. The kingdom stands absolutely above all earthly relations!





### Suffer the Children

Mt. 19:14, (cf. 18:3) Lk. 18:16. A charming word in its simplicity and suggestiveness. Every soul is valuable to him; indifference may not be exercised toward even the smallest. Those whom others reject and push aside, furnish Jesus his measure and rule. They give him the best sample for the citizens of the kingdom. "Of such is the kingdom of heaven" = not so much the children in themselves, as the childlike disposition, character and attitude; only with such childlikeness is admission possible.

### The Rich young Ruler.

Mt. 19:17-21; Mk. 10:18-21,24; Lk. 18:19-22. The Mk-Lk texts are very similar; Mt. shows variation especially in the rich man's inquiry and in Jesus' answer. In the Mk-Lk. text, he addresses Jesus as "Good Master" and inquires what can be done to inherit eternal life; Mt. avoids the "Good" in the address and asks "What good thing shall I do that I may have eternal life?" In Mk-Lk. Jesus' reply is "Why callest thou me good" (as in the address) "there is none good, but one, God;" in Mt. "Why speakest thou to me concerning the good; One is good!" The two differences here in Mt. are curious and excite suspicion. (1) The transition from the neuter "good" and "concerning the good" to the masculine "there is one good" is awkward and requires a twist in interpretation that is fatal to clearness. Holtzmann's "Look to God the One who is good, so wilt thou also know what the good is, namely his will as revealed in his law" does not correspond to the Greek and is a fearful commentary on Jesus' circumlocution. Zahn says "Jesus will say there is no use asking about what good thing is to be done, because only the good can do the good and men, as a rule, are bad;" which begs the question on a pre-supposition. (2) The connection is forced while in Mk.-Lk. it is natural and easy. Mt. will avoid having Jesus refuse for himself the predicate "Good". Both variants in Mt. are due to dogmatic pre-suppositions and interests. But why should not the Jesus who had warned against pretentious, title-loving teachers have asked "Why callest thou me good, there is none good, save God?" He is not pronouncing on his personality; by so speaking he reveals his great meekness and the reverence with which he regards the Father; the word "good" belongs to God and is not to be carelessly or flippantly used. If the change were made in dogmatic interest it was unnecessary and too, with much less strain than is necessary to justify the change in Mt, the dogmatic eye could have read in Mk-Lk the evidence of Jesus' conscious union with the Father; but it is bad exegesis to use the word dogmatically at all. The inquirer has been trained to expect eternal life through good works; he has kept the commandments and yet is not satisfied; perhaps he feels that Jesus has led his disciples into a sure claim on eternal life and he would share the same. Jesus lets the man's doctrines alone and proceeds to deal with this case along another line. The rich man asserts or says that he has kept the commandments and no doubt awaits from Jesus some particular exaction or demand. He gets it; he is to "sell and give to the poor" - then shall he have treasure in heaven - and follow Jesus. The same test had been mentioned before to the disciples i.e. a willingness to sacrifice all for the sake of discipleship. The selling and giving is not a dogma in regard to wealth or its use, nor is it the real test. The mechanical carrying-over or employment of this word to the charity-work of our own day is not warranted. Our methods have certainly improved over earlier ones; the loving disciple need not give heedlessly or planlessly; the same disposition of loving service to others and readiness to sacrifice for others, must ever be true of those who follow the Christ;





in other words: the conditions of discipleship have ever been the same. He did not stand the test because he loved Mammon more than he loved God. And Jesus too, was sad.

#### The Camel and the Needle's Eye.

Mt. 19:23-26; Mk. 10:23-27; Lk. 18:24-27. The three texts are very similar. The departure of the rich man elicits the remark "that a rich man shall hardly enter into the kingdom of heaven"; the "hardly" is re-inforced through the statement that a camel can more easily go through a needle's eye; this expression is another example of Jesus' use of the paradox; no hearer would take it literally, all would understand it as a metaphorical putting of the unlikelihood that many rich will enter the kingdom; it was so put for the sake of effect and certainly no one would ever forget it. The "needle's eye" has been explained as a small gate through which a camel could pass with great difficulty and "camel" has been identified with the word meaning anchor-cable; but both explanations are mechanical and untenable.

There is no wonder that his words produced consternation among the disciples and that they began to wonder who could be saved. Jesus calms them with gentle dignity and the assurance that God can do all. This strong word over riches echoes the mammon word of Mt. 6:24; for the most part his own words were finding hearers among the poor and the humble; they have always been the best seed-ground for the Gospel; as a rule the one in trouble and the one free from mammon will open his soul more readily toward eternal things. It is not said that it is impossible for a rich man to enter the kingdom of heaven; the fact is pointed out that riches may make it harder for him to realize his need of the kingdom and to make the necessary sacrifice. The security of possessions, the reliance upon things, the love of ease and preferment, make it much harder and more improbable that he will conform to the Master's hard condition of fellowship.

#### The Rich Fool.

Lk. 12:14-21. A certain man came to Jesus with the appeal "Speak to my brother, that he may divide the inheritance with me." But Jesus had no disposition to interfere in such affairs, nor to prescribe a legal code; he had a disposition in regard to them, but it was ethical and religious, not legal. He took the occasion to warn against covetousness which drives men to act as though "a man's life consisteth in the abundance of the things which he possesseth"; the fallacy of covetousness is that it values the provisions of life more highly than life itself. The parable of the rich fool who tore down his barns to build larger, is directed against this fallacy and indicates the real wisdom of riches. The wisdom of the rich man in the parable was foolishness because he gave his energy and pain and found his joy in laying up treasures, merely for himself, for his own pleasure and benefit and considered nothing else. The wisdom Jesus advises, in regard to riches, is to become and to be rich toward God, i.e. to use riches for the benefit of the things of God, for instance for the poor and likewise; who so uses his means, lays up for himself treasure in the heavens.

#### Dives and Lazarus.

Lk. 16: 19-23. This is a narrative parable, used for the purpose of illustration; many features, such as the conversations, exclude it from the realm of actual experience and classify it as fiction - very unusual in parable structure. It is the only parable containing a name; Lazarus is a semitic name but its significance is not certain.





Some regard it as an abbreviation of Eleazar  $\gamma\lambda\upsilon\zeta\alpha$  (God helps); others as derived from  $\gamma\lambda\upsilon\chi\tilde{\iota}$  (Helpless). Tradition names the rich man *Niveus*. The next world, heaven and hell, are painted in local colors of the time and were not used for the purpose of correcting old or introducing new doctrines concerning the hereafter; in fact, the parable has no eschatological significance. It was the psychology of good teaching not to divert attention from the main thought by correcting current views in the details of the illustration; the use of the views says nothing as to the estimation of them.

The parable has been very commonly divided into two parts 19+26, 27+31, and the second part has been declared by the Tübingen school and others as later addition growing out of conflicting Christian and Jewish interests or added for other reasons. This cannot be allowed, for 19-26 is not complete without 27-31, which is necessary to give it moral color and definite spiritual worth; alone, it lacks moral feature and teaching.

The teaching of the parable is that riches must not blind to the necessity of repentance; the rich man becomes absorbed in his wealth, perhaps trusts it to save him, at any rate he neglects repentance; his riches hinder him. In hell he recognizes his mistake; riches are not everything; poor Lazarus, without riches, has attained the very heart of Paradise, Abraham's bosom; the rich man now sees the necessity of repentance and prays that his brothers may be saved from his own mistake. He is so very anxious about this that he asks some special sign, such as one returning from the dead, to compel them to believe and to repent. The request must be denied because already great signs in Moses and the Prophets have been given and if these are not heeded neither would a special sign, such as is asked.

#### What shall we have therefor?

Mt. 19:27-30; Mk. 10:29-30; Lk. 18:29-30. The question of recompense and reward connects most closely with the demands made upon those who had become disciples. Jewish religious thought was woven through and through with the idea of recompense, of reward and punishment. It must come up in one form and another among the disciples, as it did in wondering who should be greatest, in the request of Zebedee's children and elsewhere. Jesus asked much; the rich man had found it too much; what he had found too hard the disciples had done, they had left all and followed him; what could they expect? They are re-assured with promise of great reward.

First a special reward is promised for the Twelve "in the regeneration" i.e. when the new epoch, which included even a renewal of the natural world, is ushered in; the Messiah, the Son of Man will come in his glory, and the apostles shall sit on twelve thrones and share his glory; with him they shall rule (judge) over the twelve tribes of Israel; they shall have large honor in the Messianic kingdom. A parallel to this promise is found in Lk. 22:28-30 and Zahn thinks that Lk gives the original connection. The whole is freely colored with current apocalyptic tints and is hard to harmonize with other words from Jesus; for instance, (a) his word to Zebedee's sons (Mt. 20:23), (b) his discountenancing of ambition to be the greatest (Mt. 18:1), (c) his reference elsewhere to his Father and himself as judging the world (Mt. 7:22; Mt. 16:27, Mt. 25:31-46). It is noteworthy that the passage is lacking in this connection by Lk. and is entirely lacking in Mk. Deissmann regards it as a later distinction for the apostles, growing out of the increasing veneration of the early Church for the Twelve.

Then follows the promise of a general reward; all that has been given up, sacrificed, or suffered here, shall be rewarded a hundredfold, i.e. most liberally. Things eternal are traced in the lines of to-day; this promise could not be taken literally, for instance children and mother a hundredfold; spiritual promises must be spiritually discerned. Large recompense and eternal life shall be the assured reward.





Many, however, that are first shall be last; "the day of your reward will be for others the day of disappointment and eternal condemnation"- an inimical reference to those who thought themselves entitled to the first place, when the Messiah shall come.

The Parable of the Vineyard, and its Hire.

Mt. 20: 1-16. An illustration of the truth just given (19-30) that many that are first shall be last and the last first. The motive of the parable is: How shall wage or reward be determined in the Kingdom of Heaven and from what standard? This common question of everyday interest is carried over into the religious realm. The Scribes and Pharisees say: "According to works, observance of the law" (Lk. 18: 11-12), the number of hours worked; their standard is purely legalistic. In our parable, where those who have worked but one hour are rewarded like those who have worked from noon or from early morning, Jesus shows another standard; the reward in the kingdom of heaven, the gift of eternal life, shall be according to grace, to God's free grace. By this standard, many who, by another standard, would be looked upon as the last, will be first. The idea of reward is not taken away, it is ennobled.

We are unprofitable servants.

Lk. 17: 7-10. The slave returning from his work in the field is weary enough to sit down to meat and be served; but he does not do so; does not expect to do so; he knows that there are ever other duties awaiting him, ever new commands from his Lord which he hastens to obey without thought of thanks or reward; he recognizes that he is merely a slave and so thoroughly accepts his menial relation to his Lord, that, when he has done all within his power, he regards himself as quite unprofitable to his master; he has only done his duty. Jesus will not here propound an ethical code over slavery, wage, compensation, or duty. He is not speaking as a teacher of ethics, but simply as an observant man who will draw upon actual conditions to illuminate a teaching of the kingdom. He merely describes things as they were, without sentimentality, without exaggeration of the miserable condition of the slave and without moralizing over it. The abject self-abasement of the slave, his absolute resignation of all thought of reward, and his utter subjection to his master's claim, furnish a good example of the attitude the disciple should manifest toward God; Jesus would have the same spirit of humility, the same self-depreciation, the same freedom from thought of reward and the same utter devotion to their Master on the part of his disciples as is shown by the slave - only, to be sure, it must be inspired by a far different motive, by love and devotion to the Master and by such a readiness to serve and sacrifice for him that, when all has been done, that they can do, it will be so little in comparison with what they think their Master deserves and what their love for him prompts that they will want to call themselves "unprofitable servants". He covets that abandon of love and devotion that knows no measure and counts no cost and that spirit that loses itself in its fulness of love. "Unprofitable is the servant whom the Lord pronounces unprofitable; blessed he who so calls himself" (Bengal) .

The Third Passion Warning

Mt. 20: 18-19; Mk. 10: 33-34; Lk. 18: 31-33. The foretelling of the Passion becomes still more explicit; features are introduced, viz. the Gentiles scourge him and spit upon him, which look like ex eventu traces. The soul of the passage is the intensifying conviction of what the days are to bring.





Zebedee's Sons ask a Favor - the Son of Man a Ransom.

Mt. 20: 21-22; Mk. 10:36-45; (cf. Lk. 22: 25-28.) The request for place at his right hand and left hand in the kingdom reflects the popular thought and conception of the Messiah and his kingdom. They saw the kingdom, Jesus saw the Cross; out of his clear consciousness that "just ahead the Cross stands ready", he makes reply. They do not know what they ask; though thrice and more often warned, they cannot see the Via Dolorosa. "Before the kingdom's glory comes the martyr's fire". "The cup" = a prophetic word, proverbial for a fateful experience, (Isa. 51:17, Lam. 4:21). "Baptism" is thought of as a flood and is carried over and used in reference to martyrdom; without knowing what they say, they protest that they can share his cup and baptism. They are to share them, he assures them. James did so under Herod Agrippa in 44 A.D. (Acts 12:2). The Church has a very old tradition that John died peacefully, when very aged in Asia Minor. Bousset, Wellhausen, Schwarz, Jülicher, Schmiedel and others favor a theory that John also suffered early martyrdom, basing upon a Papias record; but their data are very insufficient. The places at the right and the left hand are not his to give; he leaves that all trustfully to the Father's will. Arbitrary giving and favoritism are absolutely excluded; the places can be had, but only by those who, in God's plan, are fitted for them.

The indignation of the disciples over this pretentious request is calmed by an opportune word from Jesus. The request that has been made is quite natural, but it is according to the rule of the Gentiles, according to which the "first", the "great" and the "chief" are those who exercise authority, give command, and are waited upon. This is not your rule; among you the ruler and the chief shall not seek to be waited upon and to exercise authority, but shall minister and be the servant of all. The old rule is to make the world do all possible for you, get all out of the world you can; the new rule is: do all possible for the world, give the world all, live for the world. The Son of Man has shown you the rule in his own life, for he "came, not to be ministered unto, but to minister and to give his life a ransom for many." The "Son of Man" is Jesus himself; what does he mean by saying that he gives his life as a ransom?

Speculation as to what word Jesus used in the Aramaic for the word translated "ransom" is over venturesome (Ritschl); we have only the Greek text; the word given there is  $\lambda\upsilon\tau\epsilon\omicron\upsilon$  - a word occurring but this once in the N.T. (cf. I Tim. 2:6  $\lambda\upsilon\tau\epsilon\omicron\upsilon$  ) In O.T. Hebrew the word is represented by a number of words whose meanings are so closely allied that they cannot readily be distinguished; in fact are easily interchangeable (Zahn). It is generally used in the plural, but with singular significance. Its most frequent use, widest employment, and most technical significance was in reference to the redemption or the buying-free of a slave or a prisoner; as the redemption-money or purchase price of one who was released, either from slavery or imprisonment. Will Jesus now use the word in this technical sense and say that he gives his life with the "certainty that thereby he will secure for many an everlasting relief from the indebtedness of sin and sentence of death?" Must this giving of his life necessarily mean his death on the Cross? Is that the only way in which he could give his life as a ransom? Could he not also mean the offering of himself as an example of the spirit of service. that is to be the new rule, that he gives himself without stint or measure for the service and benefit of others, that he consecrates his whole being, devotes his whole life without reservation, absolutely dedicates his entire personality to the ministry for others? There is abundant proof to show that the word  $\lambda\upsilon\tau\epsilon\omicron\upsilon$  was also freely used with this significance of utter devotion to a cause I. Jn. 3:16 says "He laid down his life for us; we ought to lay down our lives for the brethren" where the reference is clearly not to death, but





to ministry. Could not the words have been spoken prophetically under the influence of what had just been said about his "cup" and his "baptism", without any definite technical significance? The shadow of death was over him. He felt the certainty of the cup; as he spoke of what he had done for others, of how he had placed himself as a slave in the service of man, could he not have thought of his coming death and believed that this too, in God's great plan, was part of this same service and ministry? He was willing to die in his devotion to others.

The word opens the way to endless inferences and speculations, has been the battle-ground of most furious dogmatic strife and has been so drawn upon in dogmatic interests that it is well-nigh impossible to free it from the same. This word is made more difficult for us by the fact that we have no parallel to it in the words of Jesus and that the Synoptic traditions give such scanty reference on the part of Jesus with respect to his construction or significance of his own death. This and Mt. 26:28 (see discussion under the same) are the only references where the Synoptics give us any clue whatever as to the significance of his death in his own thoughts. He himself did not specify as to the exact content of the word and his silence is suggestive.

"For many": ὑπὲρ may mean either "in place of," or "in behalf of," "in interest of," the second meaning is better here; the first lends itself to a mechanical construction that might easily become offensive. The word "many" does not limit, it is simply an expression of his sacrifice for others, according to the standard set up for the disciple, without thought of limitation. His great devotion, ministry and love to others is his thought; why cloud it with refinements that most probably did not occur to him and that may mar the beauty and power of his words?

#### Mary and Martha.

Lk. 10:41-42. The text differs in the various MSS. so as to allow a difference of reading; according to customary reading Martha is chided by the Master for her much care and concern; the older text allows the reading that her hospitality is appreciated but costs too much care and trouble; great worth is not to be laid upon such matters; little sufficeth. Both texts however place the high point of the passage on the "good part" which in contrast to the other cares, does not pass away; Mary has wisely chosen this good part, the hearing of his words - learning the truth of God and the kingdom.

#### Preparation for the Triumphal Entry.

Mt. 21: 2-3; Mk. 11:2-3; Lk. 19: 30-31. The words of instruction to the two disciples in regard to the ass pre-supposes that the owner was both known to Jesus by name and that he also belonged to the circle of admirers in which the name "Lord" was generally given to Jesus and in which his word was regarded as a command. It had been pre-arranged. Mt. varies from the other texts in speaking of two animals, evidently under the influence of his fondness for Scriptural proof which found in Jesus' present action a fulfilment of Zach.9:9.

#### The Temple Cleansing.

Mt. 21:13, Mk. 11:17; Lk. 19:46. The driving of the buyers and sellers from the Temple is justified by two prophetic words; the first Isa.56:7 is quoted exactly only by Lk, the spirit, however, is retained by Mt-Lk perfectly. Prayer applies here to temple service generally and is not used as a protest against offering. The





rightful use of the Temple, as a place of service was not made literally impossible by the buyers and sellers but the dignity, the reverence and the general character of the Temple, were very much affected. They virtually deprived the Temple of its religious character and converted it into a rendez-vous for thieves and robbers.

Prayer and the place for prayer, i.e. worship and the place for worship, both have Jesus' highest sanction, appreciation and protection. There is a rightful place for the "odour of sanctity". Every appearance of disorder there, every interference with the Temple's proper use incurred his highest displeasure.

#### "Out of the mouths of babes and sucklings"

Mt. 21:16; Lk. 19:40. To the protest against the "Hosanna" of the children, Jesus finds an answer in the old Ps.-word 8:2. Lk's word that if those present "had not cried out, the stones must have done so," expresses the impossibility of the Messiah entering his own city and receiving no greeting; such a thing could not be; even the stones must then cry out.

#### The Cursing of the Fig-Tree.

Mt. 21: 19: 21-22; Mk. 11:14; 22-26 (cf. Lk. 17:6). The circumstances are not definitely enough indicated to make the motive in the cursing of the fig-tree entirely clear. The incident resembles a prophetic demonstration. Evidently some disappointment lies at the root of the matter; perhaps an allegorical reference to unfruitful Israel. Mt.-Mk. however, treat it as an illustration of the power of faith and improve the occasion to speak of what can be accomplished by faith. Their connection is forced but the word they attach is of great value in portraying Jesus' unspeakable certainty of answer to prayer. The condition to effective prayer is faith; without it nothing can be done, with it the most improbable things can be brought to pass - even a tree transplanted or a mountain removed (Lk. 17:6) (Mt. 17:20). "More things are wrought by prayer than this world dreams of". Mk. uses Mk. 6:14 in this connection; not only faith in God, but forgiveness toward others is a condition to prayer. The disciples are given many a word over prayer; he wanted his disciples well-trained in the school of prayer.

#### Jesus weeps over Jerusalem.

Lk. 19:43-44. As Jesus looked on the city in one of the last days he began weeping and exclaimed "O if thou hadst known in this thy day, even thou, the things of thy peace" - leaving the wish unfinished as though unable to complete it. "The things that pertain to thy peace = the acceptance of Jesus as God's Messiah. "In this thy day" = the day when salvation was possible. "But now are they hid from thine eyes" i.e. under the present circumstances, on account of their own attitude are they blinded (cf. Romans 11:7-10) "For" (vs.43) introduces reasons for the wish that Jerusalem had known its day of salvation and been saved; he prophetically foresees the fate of the doomed city. There is a tendency among commentators to look upon the specifications in regard to Jerusalem's destruction as vaticinium ex eventu; but that is unnecessary; with prophetic vision he scanned the future as did other prophets (cf. Isa. 29:3). "The time of thy visitation" is derived from a Hebrew phrase indicating the time when God will manifest himself either to punish or to show mercy; here refers to the days of God's grace in the presence of Jesus.

#### By what Authority.

Mt. 21:24-27; Mk. 11:29-33; Lk. 20:3-8. The answer to the question by what authority he worked may be doubly construed; (1) it might





be regarded simply as a clever evasive answer , on the defensive, utterly non-committal so far as the question itself is concerned ; (2) it may be regarded as an indirect answer; he would refer his power to the same source as that of John the Baptist, as much as to say "John the Baptist's authority and mine own come from the same source". He believed the Baptist was from God and he was conscious that he himself was sent of God. His questioners could easily draw the inference.

### The Parable of the two unlike Sons.

Mt. 21:28-32; (cf. Lk. 7:29-30. One of the most variant texts in the Synoptic record; three arrangements have been defended:

- |                     |              |   |             |
|---------------------|--------------|---|-------------|
| (1) "I will not"-   | "I go, Sir," | - | "the first" |
| (2) "I go, Sir" - - | "I will not" | - | "the first" |
| (3) "I will not"-   | "I go, Sir"  | - | "the last"  |

The argument of the parable exhibits the position of the Scribes and Pharisees; the discord between them and Jesus is constantly increasing. The previous mention leads to this illustration; the Baptist had come to them who, presumably, would be interested in righteousness and could supposedly be depended upon to accept the kingdom of Heaven; but like the son who said "I go Sir" and went not, their promise was not realized, they did not accept him. Like another son however, who said "I will not" and afterwards went are the publicans and harlots who give no presumption in favor of righteousness and could hardly be regarded as most promising applicants for the kingdom and yet, in the end, it is they who believe and come into the kingdom. Not presumptions and promises but conduct, and deeds determine obedience to God and his favor as well.

### The Parable of the Vineyard

Mt. 21:33-44; Mk. 12:1-11; Lk. 20: 9-18. The purpose of the parable is clearly pointed out; the details, however, are so consistently and strikingly connected that we must recognize in this passage one of the plainest instances we have of Jesus' use of the allegory. The history of its exegesis is full of fanciful and ingenious devices, which for the most part do not command assent but warn of the danger of allegorizing. The vineyard is the kingdom of God; the husbandman is theocratic Israel; the servants are the holy men and prophets; the son is Christ himself. The argument justifies the taking of the kingdom from official Israel, to whom God has entrusted it and who have been unfaithful to their trust and the giving of it to others, who will render fruit in season. It is a polemic against the stubborn sterility of Israel. Jülicher says the introduction of the reference to the rejected corner-stone breaks the connection; why does it not continue and unfold it? The rejection of Israel is not a new idea; the prophets long ago foresaw it. The killing of the son reminds of the rejected corner-stone; the builders are official Israel, the stone is that which is necessary for the completion of the theocratic kingdom, that is the Messiah, as whom Jesus indicates himself. The rejected stone, the God-sent Messiah is to become the great corner-stone. However hard this may seem, it is the counsel of God and comes not unexpectedly; God has provided for it and in his own good will, will so bring it to pass that it will be marvellous in our eyes. The kingdom taken from Israel will be given to those who, by ethical worth and religious character, will be fitted to fulfill God's will and bring that will to completion. Mt.-Lk. speak of the stone falling; but a corner-stone cannot fall - evidently a different word added here, because both speak of a "stone". The stone referred to here may have been





suggested by Daniel's destroying stone (Dan2:24)      Aside from its warning against fruitlessness the parable is very rich in the light it shows on Jesus' thought of himself; the prophets were servants, he is greater than the prophets; he is the Son. The words show also that the shadow of martyrdom is too heavy to be escaped; the Son must be put to death, but it does not come through the violence of men alone; God has willed it so and in the end he will use it in a marvellous way.

The King's Wedding Feast - the Unwilling Guests - the  
Wedding Garment

Mt. 22:2-14; Lk. 14: 16-24. The wedding feast was a common feature in Messianic pictures. The Kingdom is compared to a wedding feast kept in heaven's banquet hall; the King's son, the Messiah, is the bridegroom. Allegorical treatment here would be misleading; we dare not say that God admits all, both good and bad, indiscriminately and without condition, to heaven (Mt. 10). The parable concerns itself with one great truth, which is demonstrated to the forgetfulness of all details, namely, that whereas the invitation to the kingdom has been rejected by the highly favored few, who first received it, now all distinctions are to be removed and the invitation is extended to all; every one may come who will; the only condition is a willingness to come. Whether the "all" should refer only to all in Israel (Jülicher) or to the heathen also (Bugge and others) is beside the question. Every hearer could feel himself included, the Scribes and Pharisees, accustomed to regard themselves as the elect, must know that their day of exclusiveness is past.

Mt. 22: 6-7 are out of keeping with the spirit of the parable, are lacking in Lk. and are generally regarded as details introduced ex eventu after the fall of Jerusalem. Vs. 8 connects best with vs. 5.

Lk. 14:16-24 has a different setting and is treated by some exegetes as an independent parable; among other details he introduces some interesting specimens of the excuses offered by the invited guests. True, the occasion, setting and details are very different but the sentiment and motive are the same in Lk. as in Mt.

"Blessed are they who are to break bread in the kingdom of heaven"; yes, but this blessedness is no longer to be appropriated simply by a few, who do not appreciate the blessing; the invitation is open to all, the Master wishes his house to be filled; those who are willing to come and not those first unwilling ones, shall furnish the board.

Mt.22: 11-14 connects so badly with the preceding, that it seems best to regard it as a separate parable, or fragment of a lost parable. In vs. 1-10 all are called who are willing to come; here one is cast out because he lacks a wedding garment, he is cast out and subjected to cruel punishment; he is unworthy to remain; hence there is a condition for remaining at the King's feast and the motive of this parable is a warning - Be prepared! The gnomic word "many are called, but few chosen" hardly follows well, after only one has been rejected; it is no decree of God, but a reflection resulting from the history of Israel and from the Teacher's own personal experience and observation.

The Upper Seat at the Feast.

Lk. 14: 18-14. We have here two short parallels preserved by Lk. alone; they purport to have been given at table, where Jesus was a guest; but their content and the connection in which Lk. retains them, as well as the addition of an explanation in each case (vs.11,14) raise a doubt as to their origin as table talk. This looks like





an instance where a genuine tradition from Jesus was found free and was forced into a definite historical connection, without a clear sense of adaptability or of the happy fitness of things. The first vs 8-11, warns against taking an upper seat at a feast, lest haply you be compelled later to your discomfiture and shame, to take a lower seat; much better is it to take the lowest place, for then the host may honor you by calling you to a higher place. It is a protest against the spirit of place-seeking, selfishness and arrogance which he evidently saw, only too plainly manifested on many sides. Vs. 7 is an exhortation to humility, with the promise that such humility will find its right reward. It could well be thought that the parable was built simply to illustrate the truth, "he that exalteth himself shall be abased; and he that humbleth himself shall be exalted".

"When thou makest a dinner etc." This second parable (vs.12-14) advises that when a dinner is given, friends and relations should not be invited, nor any one who could return the favor, but the poor, the lame, the blind and so forth; they cannot repay, but there shall be recompence for such conduct in the resurrection of the just. The thought cannot be taken literally; Jesus would not legislate against the grace of hospitality among ones' own; he is not prescribing social law, but resorting to a social custom to illustrate a common spiritual truth. The thought is parabolical, setting forth the ethical principle that true charity and true love must be unselfish and uncalculating and free from all thought of recompence. It is a polemic against calculating philanthropy and against the spirit that serves for wage and reward. True philanthropy, benevolence and charity invests where it can have no hope of recompence, but the good God, to whom the poor belong, takes full account of it and in his own day, will honor and reward it.

#### Tribute to Caesar?

Mt. 22: 18-21; Mk. 12: 15-17; Lk. 20:23-25. The question is a purely political one and Jesus knows it is put out of no desire for instruction, but in order to secure damaging evidence against himself. It is a position worthy of the shrewdest mind; if he answers "Yes", his enemies can say he is no prophet, for surely would not one sent of God give such advice; he would be no true son of Israel; if, on the other hand, he says "No" they are only too willing to turn him over to the Romans. He does not theorize and he won't be deceived; asking for a coin, he gives therefrom his answer. "People who carry Roman money, imprinted with the Roman Caesar's image in their purses and who take advantage, not only of the Caesar's superscription, but also of all the earthly advantages which the well-organized and well-maintained Roman authority secure for commerce and business, have no moral right to question the payment of the Caesar's tax on religious ground". Caesar has a claim to his own; but there are other claims also; pay Caesar's claims and pay God's; - not a parallel but a climax - if you pay Caesar's, how much more then must you pay God's. A masterly word, particularly when we remember that Caesar was then wanting to be deified and honored as a God. Indirectly but forcibly, Christ has uttered the keenest protest.

#### Whose wife in the Resurrection?

Mt. 22:29-32; Mk. 12: 24-27; Lk. 20:34-38. The Sadducean quibbling, based on O.T. authority, is treated equally skilfully by Jesus; in another master-turn he robs them of their authority by using it himself against them and their pet dogma - no Resurrection. Jesus' treatment of the question of the resurrections departs from and would correct current, materialistic, earthly conceptions of it, as





well as the national and political hopes in regard to it. The questioners do not know the Scriptures they quote, else would they not talk in such wise about the Resurrection. For in the Resurrection outer family ties and all similar earthly relations are dissolved; those who are raised from the dead neither marry, nor are given in marriage, but are as the angels of God in heaven. Mt-Mk. say "as angels"; Lk. "equal to angels". God is not a God of the dead, because the so-called dead are not dead, as the Sadducees claim, but are living. The Resurrection to Jesus is life and is to be represented as "living now". "Jesus found the hope of the Resurrection in the Scriptures. The very idea of God, as having inexhaustible creative power, finds its natural corollary in the idea of the Resurrection. Abraham, Isaac and Jacob have died but they are not dead, they are now living; they live by God and God as their God is therefore not the God of the dead, but of the living."

#### The Great Commandment.

Mt. 22:37-40; Mk. 12:29-34 (cf. Lk. 10:27). These two commandments "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself" are the two poles of all our religious relations. Every religion characterizes itself by what it says over these two matters. They are the Magna Charta of all human life, love and fellowship. They were not new commandments; Jesus did not announce himself as founder of a new religion, or as a destroyer of the old. Here we have another glimpse of his relation to the O.T.; the good in it was taken, ennobled, brought to its full meaning and worth, and used as building material for the kingdom. No new commandments are needed when love to God and love to neighbor are already taught. The need is only that these be exalted and brought into practice. The test of a truth is its truth and its worthfulness, never its age. These two commandments, however, have become the characteristic tenets of the teaching of Christ. They were old, but he made them new; from him they received an exaltation, an impulse, an imprint and a personal power that made them particularly his own commandments.

Mt. has preserved for us a valuable note on the effect of these words; the Scribe acknowledges the majesty of Jesus' answer and his discernment of the Law's intent. He has learned somewhat in the school of the prophets and knows that love of neighbor and God are more than whole burnt-offering and sacrifice. With charming grace and candour the Master greets him as one who is "not far from the kingdom".

#### The Good Samaritan.

Lk. 10:25-37 (cf. Mt. 22: 35-40). This parable is precipitated by a lawyer who asks "What shall I do to inherit eternal life?" The Master asks what the Law says on the subject and the lawyer quotes in reply the commandment of love to God and neighbor. Jesus added nothing new; he evidently identified the love he would teach with that commanded in the O.T. Historically they are not identical, though Jesus looked upon them as prompted and inspired by the same spirit. He bids the lawyer: "Do this and thou shalt live". The lawyer becomes a bit bolder and puts the leading question "Who is my neighbor?" which draws from Jesus that wonderful bit of a parable "The Good Samaritan" which sketches more effectively the true neighbor than any treatise ever written on the subject. It has been allegorized without mercy and very often without sense. It is an imperative demand for loving helpfulness, without consideration of any of the small conventions or prejudices and irrespective of creed, race, position or what you will. The one who needs my help, the help I can give, gives me a chance to join the guild of the





Good Samaritan who has become the world's classic model of a good neighbor, because he showed mercy to a helpless stranger. "Go thou and do likewise".

The question in vs. 36 "Which one of these three was neighbor to him that fell among thieves" is illogically formulated; all three were and ought to have fulfilled the duty of a neighbor, but only the one did so. The clearness, directness and beauty of the parable's teaching leave little for the exegete to do.

#### How can Christ be David's Son?

Mt. 22: 42-45; Mk. 12:35-37; Lk.20: 41-44. Christ now assumes the offensive and puts the question. An old, strongly — cherished Jewish hope made the Messiah of Davidic line and sovereignty; He was to be "David's son". Jesus looks upon this as materialistic and political and resists it by arguing that, as David himself called him Lord, the Messiah must be greater than a David's son. As son or scion, he would be subordinated to his father, the founder of his line, David. The old Psalm-word(110:1) in which David in spirit i.e. in the fulness of God's spirit, calls the Messiah "Lord" proves the superiority of the Messiah; thus, upon the authority of the O.T., the Messiah stands first. So a misleading popular hope is corrected and refined.

#### The Three Prayer-Parables.

(1) The Widow and the Unjust Judge.(Lk.18:1-8) The point of this parable introduces it: men are always to pray and not to faint. The unjust judge, who cared nothing at all for the poor widow, who would not desist from her pleadings for vengeance, finally avenged her in order to get rid of her. If a poor widow can prevail so much with an indifferent, unjust judge, how much more then can God's elect, his own children prevail with God, their Father. And if an indifferent, unjust judge so hears the petition of a poor widow, how surely and positively can God, the good Father be relied upon to hear the prayer and avenge his own children, his very elect!

The construction of vs. 7 allows - "and shall he bear long with them" in place of "though he bear long with them" - as though in contrast to the unjust judge, it is assured that God will not keep his children waiting long for an answer. Vs. 8 hastens with the assurance of speedy vengeance, i.e. a speedy answer to the prayer. The motive of the parable is to confirm the certainty of patient prayer; even as certain as is the watcher's certainty that the morning cometh. The parable closes with a query "When the Son of Man cometh, will he find faith on the earth"- which, by general consent, refers to the Parousia. Will the Son of Man find those who have kept their hope, even though he should tarry long, in his coming?

(2) The Importunate Friend (Lk. 11:5-8). This parable, following directly after the Lord's Prayer and preceding the exhortation to ask, seek and knock, has practically the same import as the above. The friend answers the persistent appeal, not out of love, but to get rid of the petitioner; how much more certainly then, can we depend upon the Father who loves us, for an answer to our petitions.

(3) The Pharisee and the Publican.(Lk.18:9-14) The two go to the Temple to pray and their prayers reflect their characters and their hearts. The parable is directed against the self-righteous and plainly teaches that God looks on the heart, not on that which makes high or low among men, be it priestly nobility, or Pharisaic correctness. It is the heart and not the word that prevails with God in prayer. It is clearly aimed against those who regard themselves superior to the common mass. It has the sound of conflict about it and probably belongs to the day when Jesus was in the heat of conflict with the authorities.





Controversy with Scribes and Pharisees.

Mt. 23: 2 - 39.

Mt. 23	Mk.	Lk.
2 -3		
4 . . . . .		11:46
5 (6:12; 5:16) . . . . .	(12:38)	
6: 7 <sup>a</sup>	12:39	11:43; 20:46
7 <sup>b</sup> -10		
11 (20:26-27)	(9:35)	(9:48 <sup>c</sup> )
12 . . . . .		14:11; 18:14.
13 . . . . .		11:52.
14	12:40.	20:47
15-22		
23 . . . . .		11-42
24		
25-26. . . . .		11:39
27 . . . . .		(11:44)
28		
29 . . . . .		11:47
30-31 . . . . .		(11:48)
34-36 . . . . .		11:49-51.
37-39 . . . . .		13:34-35.

Practically the same arguments as were offered to indicate that the Sermon on the Mount and the commission of Mt. 10 are compositions and not one original address or deliverance, apply here. The parallel-table, though not conclusive, suggests how the material could originally have been distributed.

The leading motive of the discussion is to condemn and warn against the hypocrisy and pretention of the religious leaders. On the surface it purports to be addressed to the Scribes and Pharisees and Lk. uses the direct address; in parts however, the address must be to the disciples and there is no good reason why it all could not have been delivered to them and directed against the Pharisees rather than to them. If the parts were spoken at different times, then most probably some were directed to the disciples and others to the Pharisees, which better satisfies the character of the words.

Vs.2-4 "The seat of Moses" denotes his authority as law-giver; the scribes and Pharisees have appropriated this and are supposed to represent the great law-giver before the people. Because they represent the Law, their biddings are to be observed, but "only in so far as they really teach that law of Moses, which (Mt. 5:17) is not to pass away and do not substitute for it the tradition of men". (Mt. 15:2) (B. Weiss) Such an amendment, however, destroys the original motion. Inasmuch as Jesus has already objected, not only to the conduct and spirit of the Pharisees, but also to their teaching and is about to take exception again to both their teaching and conduct, the persuasion lies very near that he could not sincerely have given the exhortation that they be obeyed. The sharpness of the irony here is very hard to avoid. Without questioning that they had much good and that their teachings for a large part were instructions in piety, which the people would do well to observe, Jesus passes over directly to a sharp criticism of their own doings; they "say and do not"; the grossest contradiction exists between their teaching and their practice. They do not themselves what they require of others. Their requirements for piety are burdensome, how burdensome they do not know, for they themselves do not carry them. Their relentless turning of religion into a burdening of men's lives, excites the Master's most vigorous resentment; it is a prostitution of religion; compare his own yoke and burden; in contrast how easy and how light they are. There is another flaw in the armour





of these burden-binders; their interest is absorbed in the burdens; they have no sympathy with the bearers of the burdens; not with one of their fingers do they seek to alleviate or help; their hard system has crushed out "the milk of human kindness".

Vs. 5 - 12. Their example is not to be followed because of their ostentation, pride and pretention also; they regard only the externals of religion, while Jesus constantly endeavors to develop the inner character of piety and religious forms. This ostentation is evident in countless details, viz. (a) in broad phylacteries, i.e. small parchment rolls, inscribed with Ex. 13:1-10 and 11-16; Dt. 6:4-9 and Dt. 11:13-21, worn on the left upper arm near the heart or upon the forehead under the hair during prayer-hours, particularly during morning-prayers; later they were worn as amulets or charms to protect against demons; (b) in enlarged borders on their vestments; insignia of their rank and office; (c) in assuming their right to the best and most prominent places at feasts and in the Synagogue; (d) in their love of honor, attention, titles; etc. Even service in God's house cannot be free from their display; the very soul of Jesus revolts against the idea that rank and such outward distinctions should find a place in worship or in God's house (Lk. 18:10-14).

Against their practices Jesus heavily inveighs; they are antipodal to the true spirit of religion, to his own spirit and to the spirit he would have in his followers. "Be ye not called Rabbi" (vs. 8). Jesus allowed himself to be addressed as "Master" and as "Rabbi" (Mk. 9:5; 11:21. Mt. 26:25 cf. Mt. 8:19; 12:38) as is also taken for granted here; hence what he censures is not the mere use of the title, but the employment of the title as a sign of rank or superiority over others, as the Pharisees use it; he deprecates this entire disposition to seek title and honor; he knows its shallowness and its danger; his wish is to avoid this danger and the trouble too, by drastically insisting upon the avoidance of such practices among his followers; they are not to covet title, place or preferment, one over the other; they are not to be known as "Rabbi" or "Teacher" but as brethren: they have one teacher, Christ, and that is enough. Likewise is the name Father not to be employed in honor of men, that name is to be reserved for the one Father, who is in Heaven. This has no reference to the filial employment of the name in the family circle; the warning is for another sphere: the subject under advice is the danger of loving the praise of men; to call a man "Father" was to confer a very great honor on him, the sign of greatest reverence; to this is the advice referred. The title "Master" is also to be eschewed, for they have one Master, Christ. Notice that in vs. 9, they are forbidden to call any man "Father"; in 8 and 10 they are forbidden to have others address them as "Teacher" or "Master". God is their Father; Christ is their Master and their Teacher: they are brethren i.e. the motive for such warning is not to emphasize their subordination, so much as to insist upon their equality among themselves as brethren; and, as children of God are they equal and no one may claim preferment for himself by having himself addressed as "Master" or "Teacher". The protest against Pharasaism in its abuse of distinction is radical and unequivocal. If any one will have preferment, will be the greatest, he may have it by being the servant of all, for according to the new code, self-seeking in the end abases and forgetfulness of self is the way to exaltation.

Vs. 13-33. A series of woes are pronounced against the "Scribes and Pharisees, hypocrites". Harnack thinks that the original source directed the address to the Pharisees alone. The arraignment is terrible: it trembles with vengeance; the words burst forth with volcanic violence; the indictments come from a heroic soul; these are not the words of peace, nor yet the words of a soul at peace; they betray a soul all turbulent with strong emotions; they fall with ruthless finality; the sword and the fire are inevitable when





words like these are levelled against intrenched unrighteousness.

(1) Mt. 23:13; Lk. 11:52. The Pharisees not only will not come into the Kingdom of Heaven themselves, but by their instruction, their example and their opposition to Jesus, they prevent others who would do so from going in. As the leaders of the people (Lk. 11:52) they should open the ways of righteousness to the mass, because the keys of knowledge have been entrusted to them, as representatives of the Law. Instead of doing so, they use the keys to lock the door; they will not go in themselves and they use their great privileges to hinder others.

(2) Mt. 23:14; Mk. 12:40; Lk. 20:47. They avariciously appropriate everything within reach to their own selfishness, they even rob widows of their homes, despite the instructions of the Law for the protection of the same. They consume all; they give nothing except long prayers "and such prayers never to heaven go". "He prayeth best who loveth best" - this conduct were bad enough for anyone, might be expected from robbers, but from a supposed teacher in righteousness, it is infinitely more hideous and invites unlimited condemnation. Perhaps Jesus had a particular instance of such conduct in mind as he said this.

(3) Mt. 23:15. They spare no pains to make proselytes; their zeal in this knows no limits; but what kind of converts do they make? Do they refine character and teach ethical righteousness? On the contrary, by their teachings and example they make their converts of the same character as themselves, only twofold more fanatical.

(4) Mt. 23: 16-22 (cf 5:33-37.) A polemic against Pharasaical casuistry in the use of oaths; certain oaths were binding, others not, based on distinctions that were utterly unjustified; one must be blind not to see the obvious ridiculousness of the procedure. The oaths made in the name of the Temple, of the altar, and of God are not so binding as those made in the name of the gold, i.e. the golden decoration of the Temple, or Temple treasury, thereby setting up gold as the standard of religious value, in the name of the gift upon the altar and in the name of heaven. The distinction is arbitrary and sophistical: it estimates the lower above the higher: places the symbol above the thing symbolized; for the gold, the gift on the altar and heaven are significant as associated with and as they draw their value from the Temple, the altar and God. In fact they are in each case inseparable: the gold away from the Temple has no significance, nor the gift apart from the altar, nor heaven without God; the gold can have meaning only in the Temple, the gift only upon the altar, heaven through the fact that it is God's dwelling-place; hence they are inclusive: Who swears by the Temple's gold, swears by the Temple itself etc; so the distinction is empty, invalid, meaningless - a pure bit of hair-splitting casuistry. It amply justifies the calling of those who use it "Fools and blind". An open mind would quickly see that the Temple and its treasure, the altar and its gift, heaven and its throne, all find their binding force only as they are related to God.

(5) Mt. 23:24; Lk. 11:42. Scrupulous attention is devoted by the Scribes and Pharisees to the minutiae of the Law: every formal requirement is fulfilled with exacting rigor, as for instance in the payment of tithes: even the smallest plants are duly taxed, "mint, anise and cummin"; these things are not all the Law requires; they are the trifles compared with judgment, mercy and truth, which are the truly weighty and important matters of the Law. This anxiety for the trifles stands in great contrast to the neglect of the greater things. Jesus compares these formalists with blind guides who ostentatiously strain their drink to remove a fallen gnat but on the sly swallow a camel with their wine; they object to a Roman coin but they willingly pocket a poor woman's heritage. This proportion speaks loudly for Jesus' estimate of formalism which exaggerates





trifles and neglects essentials. External ceremony, ritual, precept and formulary "ought to be done", have their place, says Jesus: they must not be substituted for the greater matters, nor can they be allowed to crowd them out: human interests, the welfare of the soul and brotherly love are the first things and to be first fulfilled.

(6) Mt. 23: 25-26; Lk. 11:39-41. The same contrast is seen in the punctiliousness with which cups and platters are ceremonially kept clean, as compared with the utter indifference to the content of the same and yet are the latter the more important: "for the use of an unclean dish will not defile, so long as the content is honorably secured." They make clean the outside of their cup and are unconcerned over the fact that the food in the cup is extorted from the weak or the old or stolen from orphans, the price of blood. True righteousness, a rightful keeping of the Law, would require the cleansing of both the cup and its contents: do not both belong to God? If he want the cup clean, will he not also want its content clean? Lk. adds an exhortation that they "give alms of such things as they have": if they shall be filled with the spirit of almsgiving and deeds of mercy, they shall be free from the spirit of self-seeking and selfishness and shall be able to keep both outside and inside clean.

(7) Mt. 23: 27-28; Lk. 11:44. By the comparison of the Pharisees with whited sepulchres, the incongruity between their outward appearance and their real character is portrayed in heightened colors. Lk. says - by your outward appearance one can no more tell your true worth than when he walks over an unmarked grave. He could never suspect what lies underneath. Mt. thinks of the finely-decorated graves and says - one no more suspects from your appearance your real inner nature, than one does of the contents of a grave when he looks at the beautiful decorations upon it, but the contents correspond, nevertheless. Again insistence is laid upon the truth that religion is to be defined by its inner, ethical contents, not by outward demonstration.

(8) Mt. 23: 29-33; Lk. 11: 47-48. Still another instance of the deceitfulness of Pharasaical conduct is found in their decoration of the graves of the Prophets, whom their fathers had killed. This implies veneration of and respect for the Prophets: they boldly protest that, had they lived in those days, they had not done as their fathers did. But Jesus gives no credence to their protestation and declares that their very words admit that they belong to the murderers' brood, their fathers' blood runs in their veins. They are only awaiting the opportunity to go on with their fathers' work and complete it, to finish what they left undone. Ethically they are their fathers' sons and will follow their fathers' example in dealing with a Prophet. Jesus speaks this word out of the certainty of his coming fate: he must feel that he stands veritably in the immediate presence of those who will put him to death. His words "Will ye up the measure of your fathers" rings like a proud challenge; then with an old reproach used by the Baptist, he assures them that they cannot escape the judgment and condemnation, because they are what they are.

Lk. uses these words in somewhat different way. he argues; - your fathers killed the Prophets and ye build their tombs, you would not do so, if you did not approve of your fathers' deeds. The result is the same. they are of the same character and disposition as their fathers, prophet-murderers.

Mt. 23:34-36; Lk. 11:49-51. Because they are like their fathers and are ready to continue their fathers' work, are they and their fathers considered practically as one - "ye slew". The long list of murdered prophets, wise men and scribes, whom God had sent to them, reaching even from Abel to Zacharias, is reckoned against





them solidly and will be avenged on this present generation. Jesus is sure the new day, the day of Jehovah is near at hand. In Mt. Jesus uses as his own a word which Lk. quotes as the "wisdom of God" from some unknown source. "From Abel to Zacharias" covers the whole line from the first to the last recorded murder in the canon, quoting thus possibly the first and last book of the canon and giving us a valuable hint concerning the canon at that time. 2.Kings 24:20 names Zachariah as the son of Jehoida, instead of the son of Barachias. The canonical prophet Zachariah was the son of Berechiah and the two Zachariahs could have been mistakenly identified and "son of Berechiah" added by a later hand in the connection.

### "O Jerusalem, Jerusalem"

Mt. 23:37-39; Lk. 13: 34-35. Mt. and Lk. report this woe over Jerusalem under different circumstances. Mt. treats it as Jesus' farewell to the Holy City; Lk. addresses it to Galilean hearers, who warned him to beware of Herod who will put him to death. Jesus sends word to "the old fox Herod" that he must work to-day and to-morrow and on the third day he will be perfected, using a proverbial expression to say that in a short time "today and to-morrow" his work will be completed. But it cannot be that a prophet perish elsewhere than in Jerusalem; Jerusalem has claimed the prerogative of putting the prophets to death and he is to share the prophets' fate.

Whenever and wherever this word of woe over Jerusalem was spoken, it is one of deepest significance. Evidently he had worked there frequently; he has loved the city with more than filial love; he would gladly have saved her, but she would not. "Your house" = possibly the city itself, possibly the Temple; "left desolate", because he had left it. When he next comes, it will be to be greeted as the One coming in the name of the Lord - a truly eschatological reference; the Messias will come in kingly glory.

### The Widow's Mite.

Mk. 12: 43-44; Lk. 21: 3-4. The spirit of the Pharisee is raised into still higher relief by the widow who cast all her living, though only two mites, into the Temple treasury. The contrast lies, not in the amount, but in the spirit of giving; the giving of the rich meant no sacrifice, no self-denial and was no reliable indication of their love for the Temple, or their real motive in giving; the poor widow's mite, on the contrary, represented great sacrifice and great devotion. The gift is to be measured, not by its size; it is love that gives it worth and the sacrifice that it costs is a surer measure than its weight.

### The Prophet looks ahead.

Mt. 24

Mk. 13

Lk. 21.

A comparison of the three texts will show that each Evangelist felt at liberty to use the material largely at his own will. The probability is that Jesus spoke a large number of such prophetic words at different times and on different occasions and that the words spoken in this situation have been enlarged from these others. These expressions are colored by current conceptions, writings, hopes and figures of Jewish thought. Jesus found many of his motives particularly in the burning, Messianic-apocalyptic propaganda of his day. These great interests had their own peculiar concern for him; but he felt himself free to construe them in his own light and to add what original pictures he would. While influenced by these national hopes and teachings, he was not confined by them. To the two focuses of the religious life and activity of his people, the





rigorous legalism of the Scribes and Pharisees and the Messianic longing of the nation at large, more particularly of the "quiet in the land", Jesus so related himself that both might contribute to but neither determine the circle of his own life and thought. The glories of the past are not allowed to dim the promise of the future; with the vision of the Seer, he sees what the morning bringeth.

#### Destruction of the Temple.

Mt. 24:2; Mk. 13:2; Lk. 21:6. As Jesus observes the beauty and splendor of the Temple, which had been well-nigh fifty years in building, he foresees, as did prophets before him, Jeremiah, for instance, the coming doom of the stately pile and speaks of it to his disciples. Did he see it from the "signs of the times; as sagacious statesmen, keen political observer or gifted seer? At least with eye undimmed he saw it: he spoke of the Temple, but he meant the people, who were to suffer and be overthrown. The army of Titus 70 A.D. brought the day of fulfilment.

#### The Time and Signs.

Mt. 24:3, Mk. 13:4, Lk. 24:7. The disciples would have specific information over the ominous prediction they had heard; "When shall these things be and what shall be their sign"? Popular apocalypics were replete with details, so it was but natural that they should ask the Master what signs he would indicate. Mt. adds "the Sign of thy coming and of the end of the world"; Mk.-Lk. simply refer to "these things" of which Jesus had spoken and more rightly so.

The Parousia - "thy coming" - is portrayed as the splendid processional entry of a King into his capital. To the early Christian circle the Parousia was not so much Jesus' return, his coming again as it was the re-appearance of Jesus in his godly splendor and divine glory. Apocalyptic propaganda associated the world-catastrophe so clearly with the coming of the Messiah, that the disciples could not fail to do likewise. His own expressions are witness that for Jesus too, these things were part of one great whole. If Mk.-Lk. did not openly so frame their question, as did Mt. the question had the same inference for them as for him; when "these things" come to pass, must the Messiah come in regal glory.

#### The Signs of His Coming.

Mt. 24: 4-8; Mk. 13:5-8; Lk. 21:8-11. The last times will be preceded by such auguries as false Christs - not those who will represent themselves as Jesus, but as the Messiah-, by great political disturbances and by frightful natural catastrophes, Rabbinical literature gives all these features as the "beginnings of the Messianic woes"; but the end is not yet.

#### The Fate of the Disciples before the end.

Mt. 24:9-14; (cf. 10:17-21) Mk. 13:9-13; Lk. 21:12-19. The former signs need not trouble them, but there are other signs of a more personal interest, which they will find more difficult. Their own circle will furnish many a clue before the end; they shall be subjected to persecution and some even to the martyr's fire; they shall be hounded by persecutors, haled before the synagogue, governors and kings, for their work is to be extended to all nations. They are to be tried and examined before the high ones of the earth, but they are not to despair; they are not to be alone nor to be their own sole counsellors; the Holy Ghost will speak through them and these





fiery trials will be improved as opportunity to bear such further testimony to the Gospel as even the enemy cannot resist; all the nations will regard them as objects of hatred. Among their own converts they shall see many prove untrue and disloyal; false teachers shall appear to increase their difficulties; lawlessness will make inroad and chill the devotion and enthusiasm of others; even family ties will be disregarded and their own blood shall become fanatical in opposition; patiently are they to endure until the end, for in the end, when the great Judgment comes and the present order faileth, they shall be saved. These dangers, however, are not to deter them; for before the end can come, must the Gospel be preached to all nations, as a witness to all people. This extension of the work is in no contradiction to Mt. 10:5-6; Jesus speaks under different circumstances, at different time, and with different motive here. The earlier instruction, the earlier vision widened into the final, the more complete, mission and prophecy. In both instances Jesus looked for the early coming of the end.

#### The Beginning of the End.

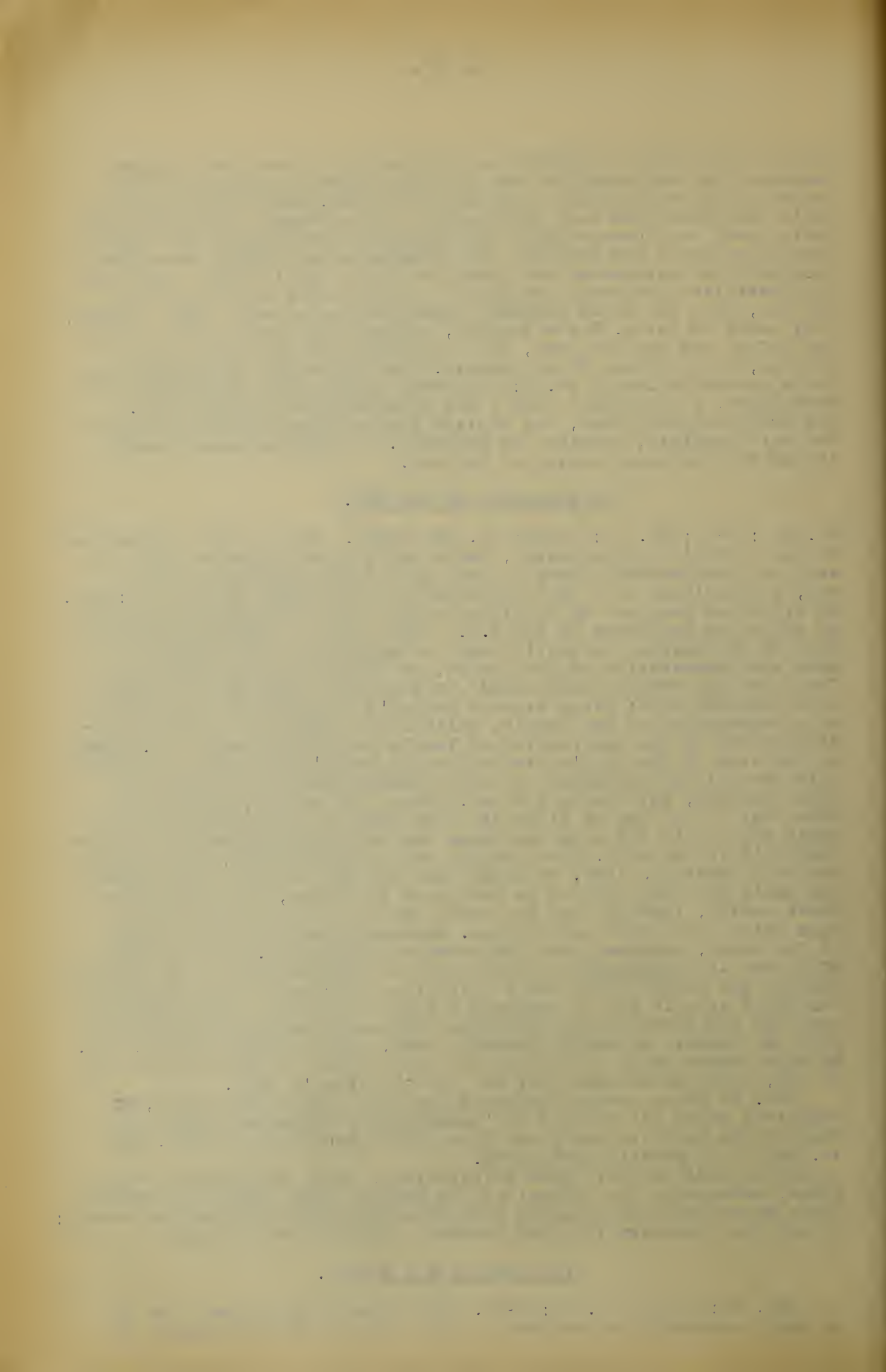
Mt. 24 :15-22; Mk. 13: 14-20; Lk. 21: 20-24. After these oppressions of the disciples (which Meyer, Weiss and others regard as later insertion) the prophecy turns to more specific forerunners of the end, particularly to a sign mentioned by the prophet Daniel (12:11). An altar had been set up to Olympian Zeus in the Temple at Jerusalem by Antiochus Epiphanes in 168 B.C.; this left an indelible impression on the people; evidently Jesus anticipates a recurrence of some such desecration of the Temple, an "abomination of desolation". "Let him that readeth understand" is generally regarded as a gloss or a marginal note; Jesus expands Daniel's thought, which pertains to a desecration of the Temple, while Jesus speaks not of the desecration but of the destruction of Temple and City as well. Lk. gives as the sign of the city's desolation its being "compassed by armies"; this has all the appearance of being worked over in the light of later history, but need not be so. When this occurs, Judah may know that it is time to flee; let them flee to the mountains, both those who are in the city and those who are afield; there is no further help in the city. Their flight will need be hasty, there will not be a moment to lose; so hasty that one who may be on the housetop shall not take time to go down into the house, but flee by the outer stairs, leading from the roof; the one in the field may not risk going home after his clothes. Especially sad will the flight be for women, burdened with the cares of motherhood. They may well pray that the hardships of winter and the restrictions of the Sabbath day may not hinder their hasty flight (the reference to the Sabbath day found only in Mt. is regarded a later insertion). The affliction shall be the severest the world has ever seen and will fill to the full the measure of every prophetic word, such as Daniel, Zach. etc. So dire indeed shall it be that all must perish, if God did not cut it off, as he graciously will do, for the elect's sake.

Lk. 24 makes mention of terror from the edge of the sword, of captivity among all nations and "trampling of Jerusalem under the feet of the Gentiles until the time of the Gentiles be full". Like vs. 20, it is greatly questioned.

In the midst of all these tribulations, false Christs and prophets, announcing the arrival of the Messiah shall arise and support their words with such wonders that even the elect shall be led astray; of all such seducers let them beware! They are not unwarned.

#### The When of His Coming.

Mt. 24: 26-28; Lk. 17:20-37. The false prophets may find it to their advantage to announce a secret coming of the Messiah, so





that it will be difficult to know, or so that only a few could know, whether he were truly come. Jesus warns against giving any heed to such, for the coming of the Messiah will be as evident and open to all and as plainly revealed, as a flash of lightning in the sky. There need be no secret about his whereabouts when he comes, any more than one need ask where the carcass is, when he sees the vultures gathered together. This reference to the carcass and the vultures is difficult and capable of various constructions. Jülicher construes it as an assurance to the disciples that they shall be present when the Messiah comes; "he who belongs to him will find him as surely as the vulture finds the prey". Zahn understands that the common expression that when a thing is ripe for destruction, destruction is sure to appear, is applied to the question concerning the when of Christ's coming; the pre-supposition is that with Christ's return, comes also a judgment unto destruction.

Lk. places this passage in an entirely different situation; to the Pharisees' question when the Kingdom of God shall come, he replies that "the Kingdom cometh not with observation;" the astronomer or soothsayer cannot predict it, it is not to be conceived materially, or as a thing of the senses. Neither is it necessary to seek it with a "Lo here," or "Lo there!" for it is "in their midst".

ἐν τοῖς ὑμῶν is generally rendered "within you"; but that is not consonant with the facts; Jesus would hardly have said that the Kingdom was in the hearts of his hearers, the Pharisees; he says "in your midst" and refers to himself as the kingdom's sponsor. The kingdom is there, but it also comes.

Then addressing the disciples he remarks that they will long for the day of the kingdom many a time before they will be able to see it. Then follows the word, as in Mt. 24:26-27, that when the Messiah does come, his coming will be as evident as a flash of lightning. But first must the Son of Man suffer and be rejected by this generation.

#### The Coming of the Son of Man.

Mt. 24: 29-36; Mk. 13: 24-32; Lk. 24:26-33. With the introduction of somewhat different details and in highly apocalyptic style, the evangelists report Jesus' word over the last signs and the coming of the Son of Man. After the fearful tribulations foretold, great changes in the natural order are to set in; gigantic upheavals and terrorising phenomena will fill the nations with fear. The coming of the Son of Man will be with splendor and great power; he shall be attended by cohorts of angels, who will gather the elect from the four corners of the earth. As the sprouting, budding fig-tree ("and other trees" Lk.) tell that summer is at hand, so, when they see these signs, can they know that the time is even at the door. The time is already very near, even at the door, says Jesus; indeed this generation shall see it; others things may fail but his word is assured. The details of the coming, the exact hour are known only to the Father. He trusts the Father that the coming will be soon, he trusts him also for all details, in all he is subject to the Father's will.

The words of Jesus give here and elsewhere the clear impression that he expected the coming of the Kingdom in the very near future.

- |     |                     |                     |           |
|-----|---------------------|---------------------|-----------|
| (1) | Mt. 24:34 . . . . . | Mk. 13:30 . . . . . | Lk. 21:32 |
| (2) | Mt. 16:28 . . . . . | " 9:1 . . . . .     | " 9:27    |
| (3) | " 23:36 . . . . .   |                     |           |
| (4) | " 10:23             |                     |           |

Mt. 10:23 says "Ye shall not have gone over the cities of Israel, till the Son of Man be come". Mt. 16:28; Mk. 9:1, Lk. 9:27: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his glory". Mt. 23:36 "Verily I say unto you, all these things shall come upon this generation". Mt. 24:34; Mk. 13:30; Lk. 21:32: "This generation

The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the structure of the atom. The second part is devoted to a detailed discussion of the problem. It is shown that the problem is of great importance in the theory of the structure of the atom. The third part is devoted to a detailed discussion of the problem. It is shown that the problem is of great importance in the theory of the structure of the atom.

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shall not pass away, till all be fulfilled". "This generation" means Jesus' own generation, the men who were contemporaneous with him. Textually these words are above suspicion; and otherwise they must be accepted as original; they could not possibly have been later put into Jesus' mouth when unfulfilled. All motive for interpolation is lacking. The natural tendency would have been to drop them. We find their echo in the Perousia expectation of the apostolic church. The destruction of Jerusalem was fulfilled, but the faithful are still awaiting the coming of the Son of Man in his glory. This hope is not to be regarded literally, as a mathematical calculation or prediction; it came to him not "with observation" but sprang out of his great faith in God; it bears witness to the energy and vitality of his faith and his conscious nearness to God; it is the ripest expression of his confidence in the great, living God. He was sure of the final victory of the things of God and of the coming Kingdom. His whole life and will, his very thought and being were absorbed in God; his one great passion was the will of God and the coming of his Kingdom. So intense was his longing for the Kingdom, so complete his devotion to the Father's work, he could not but hope and believe that the Lord would not long delay the Kingdom's coming. His hope was not merely economical, or political; it was exclusively religious; its value, worth and significance lay for him and must be found by us in the religious realm. The words themselves find their reflex and the best index to their character in the immediately following words that the exact time and hour are known only to the Father. He has left all to the Father, committed everything unreservedly to him and trusts him with perfect confidence. The Father will order all aright. But his own eagerness for the Kingdom and the certainty that the Kingdom must sometime be set up and God's will be done on earth as in Heaven, led him to hope and believe in its early coming; it was so much needed and so much to be desired that it must come soon; but at the same time, while full of this hope and conviction, he is absolutely resigned in all details, yea in everything, to the Father's will. The rule of his life was "Not my will, but Thine". So he hoped and so he confidently spoke of his hope, but the Father, for his own good reasons, willed it otherwise and Jesus reckoned therewith, for he ever honored the Father's will and submitted to the Father his own hope and will and plans.

To speak of his having erred, or his words not being fulfilled, lays emphasis on what to him was a detail and neglects the dominant worth and value of what his words reveal. Their significance lies in the tremendous energy of his faith, in his entire devotion to the victory of the good and in his perfect subjection to and trust in the Father's will. These things abide and have eternal worth for us; through them we learn the value of the faith that trusts God will save him, even though God lets him die. The strong grasp of faith, the nearness to and the certainty of God, the sureness of the Father's presence and above all the loyal trust in his will are all secured; the day passes, but God and our hold of him remain; they are our permanent possessions, though in the detail of our hope God will it otherwise. "To say that Jesus erred and prophesied falsely, appears, in the face of other prophecies which much more surely and sharply define the hopes of the future, is just as foolhardy, as if one were to call John the Baptist a false prophet, because the Kingdom of Heaven, whose appearance he preached, was not immediately realized, so fully as he had represented and described its coming" (Zahn).





### Warnings to Watchfulness.

Mt. 24: 37:51; Mk. 13:33-37; Lk. 17:26-36; 21: 34-36(12:34-48)  
The Son of Man will come unexpectedly, suddenly; Jesus gave great heed to warning his disciples that the wisdom of the situation lay for them in constant readiness, constant preparedness. "Be ye ready at every hour! Evidently it was an oft-repeated, much-enforced advice; he illustrates and emphasizes it variously; the unpreparedness of Noah's generation, of Lot's friends in Sodom warns against this generation being so overtaken; they must be ever prepared for the coming may be very sudden, so sudden that of two friends in the field, or in one bed, one shall be taken and the other left, of two women grinding, one may be taken and the other left, there will be no time for further preparation. Continual watchfulness is imperative, for the Son of Man comes as unexpectedly as a thief in the night, or as a Master who is away and returns in a day, when they look not for him and findeth his servants sleeping or wantonly neglecting their labor, or abusing their fellow-servants. Those who are surprised and taken unprepared, will be dealt with as such an unfaithful slave. Only by constant watching and prayer can they hope to stand before the Son of Man at his coming.

Lk. 12:34-48. The samethought is framed differently and comes from another situation. The parable of the late returning lord is more carefully worked out, but for the same purpose of enforcing the duty and necessity of constant watchfulness. Lk. reports the parable as having equal significance for disciples as for others; and in this connection adds the further thought that greater gifts entail greater responsibility and consequently greater reckoning. To whom much is given, from him shall much be required.

### The Parable of the Ten Virgins.

Mt. 25: 1-13. This parable further illustrates the necessity of constant watchfulness; the tertium comparationes is the suddenness of the coming, the uncertainty as to just when the expected One, the Bridegroom, or the Son of Man may return, hence "Watch therefore for ye know neither the day nor the hour when the Son of Man cometh".

### The Talents and the Pound.

Mt. 25: 14-30; Lk. 19:11-27 and 8:18. The emphasis turns in this parable from watchfulness to faithfulness in performance of entrusted task or duty, or in the investment of talents loaned, no matter what their nature. These talents may be either personal ability, opportunity, or possessions. Two principles are developed; first it is those who are faithful to their trust who are to be rewarded; second the reward will be distributed according to the measure or degree of faithfulness to the trust. Faithfulness means faith, devotion and readiness for self-sacrifice, as well as hard work and tireless activity. It is well adapted to be used as a standard because it gives such recognition to the inner life; it reckons not merely with the amount of work done or gain made, but also with the spirit in which the work is done, the motive, the heart-lying back of and guiding the activity.

"From him that hath no increase shall what was entrusted to him be taken away"; this is not done arbitrarily but on the ground that the lack of increase is the result of the lack of faithfulness. He who proves himself faithful to that which has already been entrusted to him, will be rewarded by the care of still larger trusts.

Lk. 19:11-27 has some characteristic departures from Mt. such as in vs. 14 and 17 where "cities" is used instead of Mt's "over many





things". Jülicher thinks Lk. uses it as a corrective for Perousia enthusiasm. Even if so the motive is practically the same, viz. faithfulness to the Lord's charge and reward on the basis of such faithfulness; only those who are thus faithful can hope for place in the kingdom.

The Gospel to the Hebrews contains a parable resembling this parable in many details, but differing in motive.

Our two parables set forth a very simple principle; such theoretical refinement as Bruce attaches to them converts them into a treatise on the moral issue of reward; better confine ourselves to the teaching within the grasp of the hearers, that the spirit of service is of the greatest moment, both for the results of their labor and before God. This principle of faithfulness is one that we should certainly expect to find in the teachings of Jesus; it is well presented in these parables, but unfortunately, neither Mt. nor Lk. has given them a happy connection.

#### The Last Judgment.

Mt. 25: 31-46. This passage is not a parable, but a great picture; it is drawn in simple outline and plain colors, but with masterly skill and deepest impressiveness. It is a picture for the public, and even the public will understand that it is not to be taken literally; it is a great illustration; the motive lies clear and distinct and deals with the same thought as the preceding parable. The Judgment naturally involves the thought of reward. Jesus prepares no tedious scholarly theory with regard to reward and punishment, but makes his picture, dealing with the subject, focus in the one feature of decisive importance, i.e. the principle according to which judgment will be pronounced and reward and punishment awarded. This principle is the treatment given Jesus as shown in the treatment accorded others; for this latter indicates the real heart attitude toward righteousness; while righteousness is loving God with all the heart, soul and strength and the neighbor as one's self, it is as if Jesus said, "The test of your religion is not your theory, nor what you know about me, but how much you are like me and how you have treated me, and this can be plainly seen in the way you have treated those who belong to me; for "inasmuch as ye have done it or have done it not unto one of the least of these, ye have done it unto me".

So Jesus identifies himself with his own so completely, as to make it a basic principle for the final judgment and for the separation of those who are to go to his right hand from those who are to go to his left.

#### Again the Passion.

Mt. 26: 2. He returns to the thought of his Passion and tells his disciples that the work of betrayal is as good as done. Mk. reports the words simply as part of his own narrative, without referring them to Jesus.

#### The Anointing in Bethany.

Mt. 26: 10-13; Mk. 14: 6-9. Jesus had many more friends and admirers, possibly followers, than are recorded for us by the Evangelists; this story introduces several. Our interest, however, centres in his own words, for we seek through his words to know him. The spontaneous devotion of the woman, who broke her precious alabastron over him, finds warm response in his heart and he protects her from the disciples, who think the costly ointment could have been better invested in relief of the poor. The spirit of the coming doom hangs over him





and out of this consciousness he remarks that the poor will remain and that his friends will have constant opportunity to minister to them, but him they will not have always. He accepts and speaks of the kindly deed as an anointing for his burial. The gratitude of his burdened heart shines forth in his assurance that the woman's kindly deed shall be told wherever his own story is told. Two things impress us most, the deepfelt appreciation of a disciple's love and devotion and the overshadowing certainty that his burial is near at hand.

#### The Good Man of the House.

Mt. 26:18; Mk. 14:13-15; Lk. 22:8, 10, 12. Two disciples are bidden go and make arrangements for the Passover; another intimation is here given that the circle of friends is larger than we know. Mark's "man with the pitcher" might be construed as a manifestation of Jesus' prescience, but Mt's "such a man" is simpler and indicates at best that the man with the pitcher is to be understood only as a pre-arranged sign.

#### "One betrayeth me"

Mt. 26:21-25; Mk. 14:18-21; Lk. 22: 21-22. The surprising word that the betrayer is in their midst brings sorrow to disciple and Master alike. According to Mt. the betrayer is "one of you"; in Mk., "one of you that eateth with me"; and in Lk., "one who is with me at the table". To the heavy burden of martyrdom is added the further knowledge and sorrow of a personal follower's disloyalty. In their horror over the revelation, the disciples will have him specify the traitor; he gratifies them only to the extent of saying that "he that dippeth his hand with me in the dish" is the betrayer. Mk. says "it is one of the twelve, that dippeth with me in the dish"; this is not given as a sign to identify the guilty one, but is the use of an old, proverbial word, used to indicate an intimate friend, a neighbor, one who stands very near; they are about the Passover table, with the dish in the centre; one who stands ready to share the Passover with him, will betray him. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41:9). Though Jesus regarded his Passion as the will of God, he detracted nothing from the guilt and crime of a friend or a disciple who could lend himself to such Satanic work; "it were better for that one, had he never been born". Mt. tells how Judas also asked if it were he and that Jesus replied, "Thou hast said it"; which need not be construed as assent, but can also be understood as the employment of a non-committal phrase, in order to avoid a pointed reply; this use of the phrase is well established as current at the time. The equivocal character of the phrase could easily avoid definitely pointing out the betrayer to the others and yet give the betrayer himself clearly to understand that the Master knew his secret and his heart.

#### The Lord's Supper

Mt. 26:26-29; Mk. 14:22-25; Lk. 22:15-20. The scene alone would be highly impressive; but the Passover memorial, the warning of the betrayal, the added breaking of bread and the giving of the cup, together with the words of Jesus combine to make it intensely dramatic and give it a character that contributes greatly to the perplexity of conceiving its original meaning and true significance. This is one of the most complicated passages of N.T. exegesis. Both in textual form and dogmatic interest, its history has been eventful and has not even yet come to days of peace.

I. Some considerations in regard to the text.

- (1) We have four texts; for the Pauline account I Cor. 11 has so many points of contact with the Synoptic tradition and has been so closely associated with it that, by customary treatment and too by reason of their great similarity

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they practically belong together.

- (2) Mk. gives the shortest and the simplest report; that, however, is not sufficient to establish a claim that it is the earliest or the most reliable. The shorter and the simpler record may give some presumption in favor of its being earlier and more reliable, because the natural tendency is to expand, rather than to contract, a tradition, but this can not be set up as a hard and fast tenet of exegesis. Such a standard would be mechanical and arbitrary.
- (3) Paul's report is without doubt older, so far as present form is concerned, than the present Synoptic form; that also is not decisive, for the Synoptic sources could readily be as old or older than Paul's.
- (4) Traditional exegesis has been accustomed to find Lk. dependent on Paul and determined by Pauline teachings. Within the last years, however, a number of textual critics (among others B. Weiss, J. Weiss, Zahn, Harnack, von Soden) have contended for an emendation of the Lucan text, confining the original report to vs. 17-20 and questioning also 19<sup>b</sup> and 20; as a result of this Lk's report is not so Pauline as either Mt's or Mk's; while Harnack finds in Mk. more decided traces of Paulinism than in either Lk. or Mt.
- (5) The words were not given in a stereotyped manner, neither was any stenographic report made of them; therefore any talk about the absolutely original text is arbitrary; the words were not cast in set liturgical form; their very nature, easily susceptible to mysticism, invited to variety of expression, to freedom of adaptation and to ritualistic elaboration. It is no matter of surprise or wonder that the different accounts of them should vary. Their form, even to-day, is flexible and conducive to addition or adjustment, as witnessed by the almost endless words used in the keeping of the Sacrament. Naturally the tendency would be for the words to grow, rather than to be shortened; but this can be pushed, until it degenerates into a *petitio principii*.
- (6) The four texts are all of value and must have part in determining our final estimates. We may not say that one is dependent upon the other, nor that they were written as supplements to each other; they came from four different reporters and only after we have examined their texts carefully and without prejudice, may we judge; even after we have taken this and all other contributing facts into consideration, is judgment precarious; dogmatism must be avoided.
- (7) Perhaps the best approach to an understanding of the text will lie in seeking first that which is common to them all; not because majorities decide, but rather because there is greater probability of departing from or elaborating a common tradition than of building one up from varied reports.
- (8) Too much emphasis can be laid upon the necessity for or upon the value of a critically correct text. The attendant circumstances, the personality of Jesus as seen in his other words, the practice of the early Church, are all considerations that may shed valuable light.

## II. The text itself and what it says.

- (1) Lk. states definitely, Mt. and Mk. both imply that the words were spoken after the Passover had been fully, or at least in part, celebrated. That his words were suggested





by, and in their import were determined by the Passover, has all the reasonableness of appearance; the conclusion that Jesus saw a parallel, or indeed some very close resemblance between the Passover and his own death, is not hard to draw and has been stoutly defended. Yet this, at best, can be only inferential. An intention on his part to replace the old Pascal feast and its slain lamb with a new feast that should have the same place and significance for his disciples as the old feast had had for Israel, is purely specious. There is not a word clearly showing any such purpose. Had he wished such a parallel ordinance, why not have used the symbols at hand best adapted for making the transition and maintaining the resemblance? For instance, if he, in his death, was to replace the lamb of the old feast, then why not have used the lamb lying on the table before them as the symbol of his broken body? That had shown the parallel much more strikingly than broken bread could do so. Further, in the old feast, the lamb was the principal symbol and the wine had no particular place at all; but in his words, no heed is paid to the lamb, nor does the bread draw any specific attention to the body; his whole emphasis is on the wine, i.e. the blood; so that, in fact, we have a contrast, rather than a parallel; in the Pascal feast the leading symbol had reference to the body, in his words to the blood. Such a parallel seems foreign to his thought.

- (2) Lk. and Paul both look upon the words as having a memorial, liturgical character - "This do in remembrance of me!" But no trace of this is evident in Mt. or in Mk. His assurance that "some of you" "this generation" should witness the coming of the Son of Man, naturally his own return in Messianic glory, renders improbable the thought of any intention on his part to establish a churchly rite or ceremony; what need of such a rite, if he were to return so soon? True, the exact hour of his return in glory was left indefinite; but if the recorded words are any guide to us, he undoubtedly taught the disciples that it would be soon, within the life-time of some of them. However, until the time of his return, they would meet often together and their meeting together would particularly be associated with him; he had prescribed no ritual; how natural that they should introduce something in special reference to himself. By its very nature, this scene partook, to some extent of a memorial character and would readily suggest itself as appropriate and adaptable to their wish and purpose; and further, the meal, as part of a religious service was quite familiar to them and furnished one of the frequent illustrations in the portrayal of the Messianic kingdom. What he did in this hour was very impressive, simple though it was; the sign of the bread and wine was indelibly imprinted on their hearts and minds and well adapted to common and frequent usage. As a matter of fact the earliest Church is found observing it; the impression must have obtained from the first that it was a fitting observance and it was a memorial to the extent at least that, whatever significance it had centred in Jesus and could not be entirely separated from his death. If it were kept in honor of his sacrifice, it were purely memorial; if fellowship was the motive for keeping it; that fellowship could be complete only in remembering him; did they keep it "until he come again" with eager longing for their Lord's return, again they





think on him and keep tryst with the One who died. Under such circumstances there was nothing striking in the silence of Mt. and Mk. as to its memorial character; they could simply take it for granted. The very words themselves are such as to guarantee their being so used and being given such character.

- (3) Above all else it is to be remembered that according to his own words and conduct Jesus feels that he stands in the presence of his Cross. The expressions of the hour will be determined most of all by this; he had warned repeatedly that the Son of Man must die; earlier in the evening he had felt himself anointed for burial; He had surprised Judas' secret, and had spoken of the betrayal; the last Passover had been eaten. The hours will be pregnant with thoughts for his disciples and doubtless also for himself. The Cross has been accepted because God wills it; there has been free mention that the Cross comes, but never once in connection with his Passion do the Synoptics report any word why the Cross comes, or how he understands it. No other word save this have they brought us as to how he viewed his death or what construction he put upon it. Mk. 10:45 = Mt. 20:28 - "a ransom for many" is the nearest approach to such a word, but it is neither direct nor conclusive; at best it says but little; it makes no mention of how, or why, to what extent or upon what condition his life is a ransom. If at any time he would break his silence over this thought, surely he would do so in such an hour as this. The very expectation that he would do so might however, account for a tendency to read a deeper significance into his words and actions than really belonged to them. There is no argument from his silence, as to his own thought, save that he kept silence. Why he kept it is his own secret; undoubtedly his heart had its own answer and that answer strengthened him to go willingly to his Cross and to pour out his life in the overflowing fulness of his love. He had committed all things to the Father; the Father had committed all things to him.
- (4) The reports give common assurance over his certainty of the coming Kingdom; his death does not darken that in the least; no more certain is his death, than is his Resurrection and his Resurrection is no more assured than their eternal life; he knows he must leave them; he knows too, that they shall be united; he makes appointment with them to share anew the cup, the fruit of the vine, in the day when they shall sit down together in the Father's Kingdom.
- (5) "Take, eat, this is my body"; "This is my body" is presumably the original form; Lk. adds "which is given for you", and Paul "which is broken for you"; both add "this do in remembrance of me". The process of expansion is more credible than that of condensing or simplifying a formula. The hand of the ritualist, who will make the bread and wine formulae balance, could very satisfactorily account for these additions. Had the two formulae been originally set in such striking parallel form, they would have been more readily grasped and more easily retained and re-produced than in the broken, unequal form of Mk. and Mt..
- "Take, eat, this is my body"; we follow the words along two main lines of thought: (1) They may be taken as they have very freely been taken, with a sacrificial significance. Lk's "which is given for you" favors this





and also gives an idea how early this idea took form in the thought of the Church. The sad part of this idea is its incompleteness. Granted that his body was given as a sacrifice, who shall decide for us what kind of a sacrifice he was, a sacrifice to whom, for whom, for what, and how?

(2) This expression may be understood as a symbol of fellowship. What does it imply to have one's body? Where the body is, there the person himself is; the body is typical for the life, the personality the presence of a man. His body indicates that he is there. "This is my body" is equivalent to Jesus telling his disciples that in their breaking of bread, they may know that he is present with them, in unseen fellowship, but as truly as they break the bread. The bread is a sign to them that they are not alone, that their fellowship is not broken; no matter how long or how short the days until he come again, in the meanwhile they are to keep fellowship together. "Where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20) was the same thought in other form. The dynamic power of early Christianity finds its greatest secret in this mystical fellowship of the disciples with their risen Lord; it is the very driving force of Paul and his ministry and the overtone of all his utterances. In many ways Jesus had identified himself with his disciples (Mt. 10:40; 25:40 etc); in the giving of bread, as his body, he will further illustrate and assure of this close connection between them.

(6) "This is my blood"; for all four records the cup-word has more significance than the bread-word, a special meaning; the cup is the sign of "the (new) testament".

διαθήκη, the Greek word commonly translated "testament" is unhappily not a word of one meaning; its flexibility of usage and meaning has been fully appropriated in support of the various interpretations put upon these words of Christ, in regard to his blood. The word may mean (a) covenant, alliance, compact; (b) testament, will, request. Our inquiry now follows these two lines of thought in the hope that a closer acquaintance with their content will lead toward the light.

#### A. διαθήκη as Covenant.

How could Jesus' blood be spoken of as the sign of a covenant? In what sense could it be regarded as the blood of the new covenant, as an offering? There is a question as to the exact equivalents of the Greek word diatheke and the Hebrew words (ברית for instance) for which it is used; there comes also the further consideration, whether the idea of covenant blood had remained a fixed idea and had the same significance in O.T. usage as in Jesus' day. Holtzmann and many others contend that it had not retained a hard and fast character, but that its different shades of meaning had been variously emphasized in different times. This interests us only so far as it establishes the fact that covenant-blood had both before Jesus' day and for his day, at least two distinct meanings

(a) Firstly, covenant-blood was construed with the significance of an offering in which the blood represented the one making the offering; in which the blood was regarded as a substitution for and as taking the place of the blood of another; for blood was ever peculiarly associated with life and was used as a symbol and pledge of life. "The blood is the life"; this idea of the sin offering is the basic principle in the history of sacrifice and is older than Israel. "So then all compels the





admission that the devotion of a life, substituted according to God's ordinance for sins, revoked the sentence of death which such sins incur, and, that, therefore the blood of an animal slain and offered in sacrifice, in substitution for the life of the guilty, expiated their sins". It flowed down like a crimson current through all the stream of Jewish thought and religious practice and in its course constantly deepened and broadened, until in Jesus' day, it was more widely prevalent and had won a firmer place in the thought of the day, than probably ever before. See how the conception of "the suffering servant of Jehovah" was influenced and colored by this thought. Compare also II.Macc. 7:37 and IV.Macc.6:29. Outside of Judaism this thought of the voluntary substitution of one's own death in interest of or in place of another's (mors vicaria) had long been familiar.

(b) Secondly, covenant-blood was used in the sense of sealing, ratifying or confirming a covenant or alliance. The blood of the Sinaitic covenant (Ex. 24:5-8) is unquestionably an instance of this usage. On one side it was a tribute, an offering to God, expressing the gratitude and trust of the people toward God and on the other side it was, as it were, a pledge on God's part that he would honor and fulfil his promise. This conception also allows or includes the use of covenant-blood as a ceremony, establishing and maintaining sacramental fellowship between God and those making the offering and also among the offerers themselves. Here the significance of an offering is fully retained, but all thought of a sin-offering, of a substitution, satisfaction, or expiation, is totally lacking; it is purely an offering made in confirmation or in celebration of a covenant. The covenant relation of Israel to God was thoroughly understood and inculcated from father to son; the religion of Israel had, perhaps, no more characteristic feature; it was stamped on its every document; they were the "people of the covenant". Israel's national woes were prophetically attributed to the failure of the people to maintain the covenant which Jehovah had made with the father. Messianic prophecy assured a renewal of the covenant; in Jer, 31:31 this renewal is definitely spoken of as a "new covenant".

#### B. $\delta\iota\lambda\omicron\gamma\mu\alpha$ as Testament.

As Testament diatheke would indicate that Jesus felt his death near and would make his last will and testament; that he had that which he would leave behind him as a bequest to his disciples. This use of the Greek word was quite common and is well authenticated by documents dating from that age.

"Upon ground of a great mass of proof, I can indeed say that it would never have occurred to any man living in the countries lying on the coast of the Mediterranean in the first Christian century, to find in the word diatheke the idea of covenant; the common usage of the word was to denote an individual enactment more particularly a legal testament." (Deissmann, Licht vom Osten).

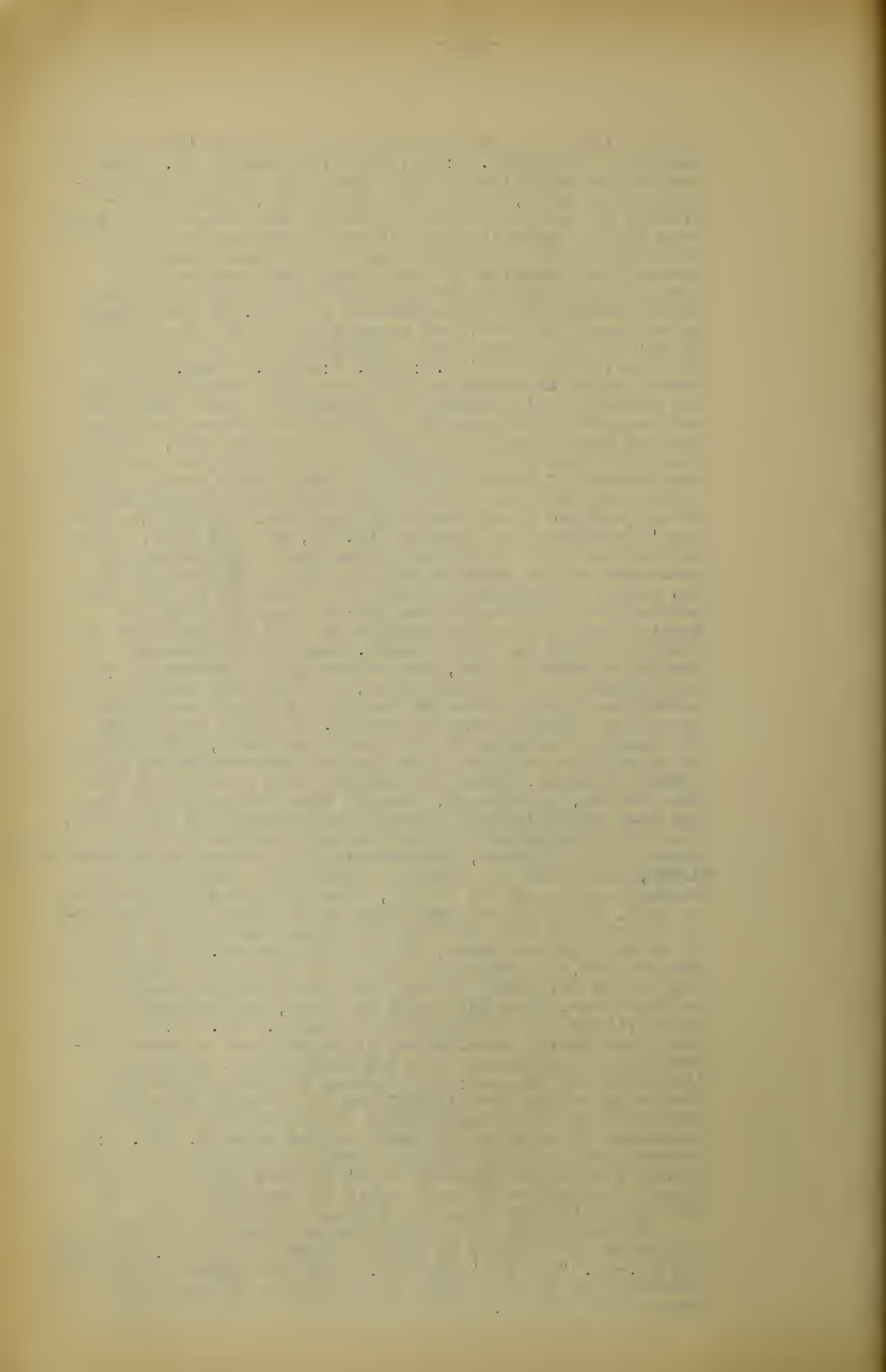
Discussion: This gives us three possibilities in the construction of the word: as sin-offering, as covenant-blood, and as testament. Now we must ask how these constructions are applicable to the words of Christ and what light they shed on their meaning. (a) As sin-offering. The strongest argument from the text that Jesus referred





to his blood as a sin-offering is the phrase "for the remission of sins" (Mt. 26:28); this is found by Mt. alone and is the only place in the Synoptics where Jesus associated his death, - so often spoken of-, with the remission of sin; it is very striking that there is no other word in the Synoptics that likewise implies that the forgiveness of sin is conditioned upon or made possible through the shedding of his blood; that nowhere else there is any such intimation that his death is demanded or is necessary for the remission of sins. He had himself spoken sins forgiven, had assumed the right and power to do so; he had assumed that forgiveness of sins was for him freely possible (Mt. 8:5; Lk. 7:48; Lk. 15 etc.) with never a word in regard to the fact that such forgiveness was possible only through the shedding of his blood; He had preached repentance and offered forgiveness of sins and had instructed his disciples to do the same, without this reference to the shedding of his blood; he had opened the Kingdom of Heaven to all who would come, even to publicans and harlots, which surely must imply forgiveness of sin, and had given beautiful parables, telling the Father's readiness to forgive (Lk. 15); yet all this, without mention that such forgiveness was possible only on condition of the shedding of his blood. Without doubt his death, so clearly foreseen and foretold by him, had tremendous significance for him; he knew himself the Messiah and that as the Messiah he must die and this he found foretold in the prophets, But why the Messiah should be asked to die, was evidently a question he did not discuss with his disciples; at least his words as recorded by the Synoptics do not give a clear revelation as to his thought over the matter. We would not invade the sacred precincts of his secret counsels, nor would we attempt to surprise from him that over which he did not choose to speak. Still the thought will not down in us that had he, as Messiah, thought that remission of sins was made possible only through the shedding of his blood, then it is surprising beyond measure that he did not speak of this matter, transcending all others in importance so plainly, that even the simplest could have understood it; surpassing strange is it too, that if he did make mention of this, he did it in such wise as to leave his disciples so unimpressed that the only reference definitely made to it is in this one place, in this one record. It is not ours to say, his death did not have such significance for him; it is ours only to say that the Synoptic records as we have them, give only this one word, indicating that he so viewed the shedding of his blood. Lk. 24:47, where the risen Christ commissions his disciples to preach repentance and remission of sins in his name, gives no light, for two reasons: (1) because of the questionable character of the text itself and (2) because they had much earlier been commissioned to preach repentance and remission of sins in his name and had done so. Mk. 1:4 reports that John the Baptist preached "baptism of repentance for the remission of sins"; in this connection the phrase "remission of sins" could not possibly have any further limitation than the baptism of repentance.

Without doubt he looked upon his death as having significance for others; he knew he died for others; "for many" say Mt.-Mk. "for you" says Lk.; both are general and direct attention to the fact that his death had interest and meaning for others. To his devotion to others he was





willing to give himself in utter consecration in life and in death. Yes, for others he died and that too, because God willed it (Mt. 26:39 etc.) but more the words do not tell us; and his conviction that he died for others and that God willed his death may not be construed as unequivocal evidence in support of legalistic, commercial, mechanical or quantitative dogmas in regard to his death nor may they be confined to any such interpretation.

"For many" = in Mt.  $\pi\epsilon\rho\iota\ \pi\omicron\lambda\lambda\ \omega\nu$ ; but in Codex D and elsewhere Mt. has  $\upsilon\pi\epsilon\rho\ \pi\omicron\lambda\lambda\ \omega\nu$  as in Mk.; Mk. is evidently the original.  $\upsilon\pi\epsilon\rho$  = in place of, but preferably in behalf of, for sake of, or in the interest of. This phrase also makes more than one construction possible.

"The Passover" cannot give any decisive help here for a double reason; as shown above, there is no reason to believe that Jesus meant to make his death parallel with the Passover, or to give his death a similar significance; and secondly because "the Passover feast" had long since exchanged its original character as a sin-offering, for that of a covenant-feast (Holtzmann, Nowack and others).

The interpretation of his death in the after-light of his death and his resurrection, the significance it claimed in the preaching and teaching of his first disciples, its influence upon developing dogma and the place it has had in the history of dogma, do not enter into our present discussion; they have valuable evidence to give, which must be heard and weighed in the proper place; our present interest is simply to inquire what evidence the Synoptics give us in their recorded words of Jesus in regard to the construction put upon his own death.

(b) As covenant-blood. If Jesus referred to his blood as covenant-blood, i.e. as an offering made to ratify or to confirm a covenant, his procedure was sanctioned by long usage and most sacred precedents. It would need no word of the interpreter in the ears of the disciples. But what was the "covenant"? Lk. agrees with Paul (I. Cor. 11) in speaking of the "new covenant"; but Mt.-Mk. speak simply of the "covenant"; the "new" is doubtless a reflection from the "new covenant" mentioned Jer. 31:31. In any case the mention of the covenant-blood would remind of Ex. 24:8 and probably suggest a contrast to it, as though a new covenant had been given. This new covenant must be found in what Jesus has said, done and promised, in the hopes he has held out and in the changes he has inaugurated. As the Messiah, God's chosen One, Jesus had assumed an authority, a power and a relation to God that was distinctly unique; he had spoken for God, he had appropriated the Messiah's prerogative and had taken upon himself the right to "bind and loose". He had placed himself and his authority above that of the Scribes and Pharisees, above the tradition of the elders, above the Temple, the Law and above the Prophets. The Messianic kingdom was transformed under his teaching; the temporal elements were not specifically rejected, but the whole construction was lifted to a spiritual and ethical plane far above all former and all current teaching; it was made distinctly a kingdom of righteousness; and righteousness was defined anew, according to inner moral content and spiritual value and without reference to ritual or ceremonial observance. Love to God and neighbor, without conventional distinction, had been made the first law of the kingdom. Conditions of citizenship in the kingdom had likewise been revised; more truly





said, the old formal legalistic ones had been cast aside and new ones based on the widest charity had been set up. The old limitations of admission into the Kingdom had also been revised; all were invited to come in on the simple ground of repentance and earnest willingness to follow after righteousness. Forgiveness, pardon and a place in the kingdom had he promised to all. Virtually the old order had been changed to give place to new. The exclusiveness and particularism of the Scribes and Pharisees had been simply annulled; he brought a new way. As his disciples and in fellowship with him, he had promised that they should all become what they had eagerly longed for under the Law but had never realized, i.e. children of the Light, sons of God.

There were two sides to these promises; first the righteousness of the kingdom and to this extent at least the kingdom itself was a present realization; then, in a fuller sense the kingdom was to come; much that he had promised was yet to be fulfilled in the future ("and in the world to come eternal life" Mk.10:20). Aside from apocalyptic elements in his teaching and aside from their literal or metaphorical interpretation, the promises he had held out, the assurances he had given, the hopes he had offered, the invitation he had extended, the whole tenor of his message as a revelation of God had been in overpowering contrast to current ones and majestically superior to all offered, taught or represented by the religious leaders of the day. They were almost too good to be true. Close upon all these promises, hopes, assurances and invitations, followed the word telling of his own death. How reconcile the two? If he looked upon his death as covenant-blood, then his words will say that he dies as God's protest against the old order, as God's protest against sin, against hypocrisy and against all that is contrary to God's will as it has been revealed in his message and in himself; he has come to institute the new order, to open men's eyes to the error of the old way, the hideousness of sin, the hatefulness of hypocrisy, the emptiness of mere ritual and ceremony and the essential nature of true religion in ethical, loving relation to God and neighbor; to open the kingdom of God to all believers, to assure of God's pardon and grace and the blessing of righteousness for every soul who will come unto him; yea, he had come to teach how all may become the children of God and to bring them into this relationship as a vital fact of actual experience. Such revelations and such promises had the sons of men never before received. All this had he promised and assured and he will confirm his word as the word of God was confirmed to the people of Israel long ago. His blood, his death shall be the confirmation of his word. The stupendous significance which the revelation he has made, has for God, as his mighty protest against the old order and his loving call to sonship, and its tremendous worth and value for them, shall be signalized in the heaviest, most impressive sacrifice a soul can make; he will give his blood as a ratification of the new covenant which he has preached from God. His death shall not disturb or destroy their faith, it is to be the confirmation of their faith. In his blood, they may read his every promise written true; in it they may be assured that God is pledged to fulfill what he has promised and offered in God's name and as God's Messiah. They may indeed become the children of the Highest, the sons of God.

As they later kept the feast in remembrance of him, it would become the expression of their love and gratitude





to him and a continuous reminder that God would surely keep his faith and that they must do the same; it would intensify their sense of fellowship one with another and with God and would quicken their sense of the mystical presence of Jesus in their midst, until he come again.

(c) As Testament. The construction of diatheeke simply as a testamentary document or will finds support in Lk's word 22:29 "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel; Lk.12:32 "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" and in such related passages as Mt.19:28; 24:27; 25:29 and so forth. He has told them unweariedly about the kingdom; at his death he will make his will; the kingdom in all its promises, hopes, assurances, responsibilities, persecutions, yea, in all its meaning and fulness, will be bequeathed as his precious heritage to his beloved. The Father has appointed or entrusted it unto him, so will he in turn entrust it unto them. The will takes effect on the death of the testator. So the cup-word is explained as the transference of a customary civil enactment to the spiritual field - in his blood is written his testament, bequeathing the kingdom to the disciples.

This is the simplest construction; but we doubt if it is sufficient to meet the full significance which Jesus must have seen in his death, or if it adequately represents the peculiar relation which he recognized between himself and the kingdom. This relation could not be passed on; the death of the Messiah would have greater interest for others than the transference of the kingdom's work from him to his disciples.

#### The Greatest in the Kingdom?

Lk. 22:25-30; see discussion under Mt. 18:3-6. The old question cannot easily be silenced; the new ideal must be repeatedly enforced, "line upon line". "The greatest shall be as the younger and he that is chief as he that doth serve"; this is hardly so much an exhortation to strive to be the greatest or the chief through a competition in good works which might defeat its own counsel, as an advice to the effect that they who have the high place or station shall use it, not in exercising authority, but in the service of others; thus will Christian rank be a contrast to that of the kings of the Gentiles, for they use their rank as an occasion to exercise lordship and to rule over others, but Christians shall use theirs as occasion to helpfulness and to serve others. He has, himself, given the example; in his present capacity, as the one serving at the Passover feast, they have a concrete picture, how their Lord and Chief has devoted his whole life to the teaching, the profit, and the ministry of others. This instance differs from the others in which the subject came up, in that he here says more about the reward. At other times (Mk.10:29-30) he had said that all who had forsaken or suffered aught for his sake, should be abundantly rewarded; what he says here is more specific. They have been with him in the temptations, all the trying situations and humiliations to which he had been subjected; they have remained close with him and shared his experience here; they shall do the same when he comes into his glory; he will give them there also the first places, will share with them the dominion which his Father has appointed for him; in the new kingdom they shall eat anew with him, even as he had spoken shortly before about enjoying "The fruit of the vine in the Kingdom of God" vs.18; but then he





shall be in kingly glory which they shall share in "sitting upon twelve thrones, helping judge the twelve tribes of Israel", (cf. Mt. 19: 28 and Mt. 20:23. The picture here appealed to current portrayal of the Messianic kingdom, in which the Messianic feast was a joyous feature. In regard to judging the twelve tribes of Israel, Meyer aptly remarks: "As the disciples have preached the kingdom of salvation to the twelve tribes, so will their deposition, whether and to what extent they have accepted that teaching, determine whether the twelve tribes shall belong to the completed kingdom of the Messiah or not."

Deissmann construes this word as the departing Master's will or testament, by which the kingdom is now visibly committed unto the disciples and by which promise is made unto them that when the Messianic kingdom is set up, they shall have place at the King's table and be, as it were, his Privy Council, helping him judge.

#### The Denial foretold.

Mt. 26:31 and 34; Mk. 14:27 and 30; Lk. 22:31-34. Lk. precedes the warning concerning the denial by a personal word to Peter, telling him that as a man shakes wheat about in a sieve in order to tear the chaff from the grain, so will Satan trouble and harass him in the endeavor to get possession of him (cf. Job 1); Holtzmann sees here a warning against some particular coming trial, but it is more naturally understood, in connection with warning to all the disciples that they should be "offended because of him"; he foresaw that his betrayal and death would be the severest test for them, a mighty wrenching of their faith in him, a "sifting" in the strongest sense of the word. "But I have prayed for thee": as though he would say that he will oppose his prayer to Satan's sifting in the full consciousness of his greater power and that his prayer shall prevail; he has met Satan before and has vanquished him. But Jesus expects Peter's faith, though wavering, to become confirmed and to be used in strengthening the faith of the others.

In answer to Peter's protestation that he could die but could not be offended on account of, or deny his Lord, Jesus reveals his knowledge of the situation in the statement that "in that very night before the cock crow" (crow twice Mk.) Peter should thrice deny that he knew him. "Before the cock crow thrice" sounds like a current proverbial expression for a very short time; it is not given as a chronological statement. though it has generally been so treated. Mk's tradition "before the cock crow twice, thou shalt deny me thrice", by its very form and compactness, attracts attention to itself as the more original.

#### Past and Future.

Lk. 22:35-38. Lk. preserves in these words a very unique warning; the disciples are reminded of the provision made for them when they were sent out on their first campaign and testify that though they were sent provisionless, they were so well received that all their wants were well provided for; they lacked nothing; now the Master prepares them for a different experience; they may not depend upon such reception and must look out for their own provision, their own purse and scrip; indeed they will meet opposition and will come into conflict, so that they will need a sword; in fact a sword will be so necessary that he who does not have one will do well to sell even his most necessary piece of clothing, his cloak, and buy one. The day of prophecy cometh when both he and they are to be treated as transgressors. With naive misunderstanding they show two swords; "Lord, here are two swords", and he enigmatically makes answer, "It is enough". We cannot believe that these words concerning the sword are to be accepted either literally, or allegorically - "sword of the spirit"; they are most intelligible as a warning in proverbial





phrase that they must "get ready" for a period of the sharpest opposition and sorest distress which the enmity of their countryment will prepare for them:

" I go before you into Galilee "

Mt. 26:32; Mk. 14:28. That this does not exclude all appearance of the risen One in Judea, is proved by Christ's appearance there after his Resurrection; it is even as unallowable to draw such a conclusion from these words as to say that no promise is made here of an appearance of the risen One at all "Much rather is Galilee indicated as the place where Jesus will again join the disciples who have been scattered through his death. Instead of remaining in the place where he had died and been buried, shall they, after they have received news of his Resurrection, return to Galilee. There will they find him."

In Gethsemane.

"Sit ye here while I go and pray" Mt. 26:36; Mk. 14:32. The disciples tarry while Jesus, with Peter, James and John, goes a bit farther; he will have them near him to share the last hour; the hour is heavy and he will have both human fellowship and divine; he asks the disciples to watch with him and, at the same time, seeks the Father's strength to do the Father's will.

"My soul is exceeding sorrowful unto death" Mt. 26:38; Mk. 14:34. The hero and the martyr does not find his fate welcome or attractive, because he meets it boldly and accepts it unflinchingly and willingly. The heart is only a heart and when too full, must overflow or break. He leaves the three alone; he has come to the way he must walk alone; the loneliness of the hour and all that hangs upon it might well make him sorrowful unto death.

"If it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt" Mt. 26:39; Mk. 14:36; Lk. 22:42. The prayer differs very much in form in the three reports, but the sense is quite the same. Although he had long seen the hour coming, he had no doubt hoped it might be averted; here he prays that the cup may pass from him; he prays that it may be possible for the Father to let him escape the fearful martyrdom, but while so praying, he does not resist the cup, or the Father's will; he would that it were possible that the Father's will could otherwise be accomplished; but the Father's will is to be done. There is no doubt over that; the Father's will is supreme; there is no thought whatever of substituting his own for the Father's will; he prays that not his own, but his Father's will be done.

"Could ye not watch with me one hour" Mt. 26:40; Mk. 14:37. Addressed to Peter, perhaps because of his protestation and of the charge given him that he should strengthen the others, but intended for all. Despite the late warning, which they could scarcely realize, the disciples, overcome by bodily exhaustion and mental strain, must sleep.

"Watch and pray" Mt. 26:41; Mk. 14:38; Lk. 22:40-46. "That ye enter not into temptation" gives as well the purpose as the content of their prayer. With the approaching hour of the Master's Passion, draws near also Satan's hour to tempt the disciples; they know not how near the tempter's hour is at hand. There is need of watchfulness and prayer, because the flesh, the sensual side of man's nature, so easily succumbs to the impression of terror and trouble that overwhelmingly assail it, even though the spirit is strong with desire to do the right.

"O, my Father, if this cup may not pass away" Mt. 26:42. This prayer is the same in content as the first, though it varies considerably in form; it is given by Mt. alone. Mt. and Mk. both report





that he prayed three times. Lk. mentions his praying but once; Mk.-Lk. give but one prayer form; Mt. two.

"Sleep on and take your rest"? Mt. 26:45-46; Mk. 14:41-42, Lk. 22:46. If "sleep on and take your rest" are imperatives, then he will tell them that they may sleep, because he has passed the dark hour of his agony and no longer needs the fellowship he had at first hoped from them. But why tell them "sleep on and take your rest" and in almost the same breath bid them "Rise up and let us go"? The suggestion of "bitter irony" in this hour is desecration. "Sleep on and take your rest" were better understood and better connected as interrogatives; then is all clear. "It is enough" = enough of sleeping, or more probably, a common phrase signifying the end of anything. The hour of his betrayal was come and the betrayer was at hand. "Jesus felt the nearness of the betrayer, even before he was there" (J.Weiss); it is not necessary to account for the knowledge by the noise or lights of the approaching crowd" (Meyer).

"Friend, wherefore art thou come" Mt. 26:50. Not to ask information, but to heighten the shameful character of the betrayer's deed.

"Judas, betrayest thou the Son of Man with a kiss"? Lk. 22:48. This has become the classical description of the traitor. The highest privilege of fellowship is appropriated by the recreant as the sign of his own dishonor and for his friend's betrayal.

"Put up again thy sword" : . . legions of angels" Mt. 26:52-54. The thought of resistance occurs to the disciples and one of them draws his sword and cuts off the High-Priest's servant's ear. Jesus will none of this and bids them "put up the sword ; for all that take the sword shall perish with the sword"; this is not meant with respect to governmental employ of arms, but is a simple statement that he who arbitrarily, ruthlessly resorts to the sword shall perish by the sword. But there is a better reason for the advice; he does not need their help; if he did wish help, he could easily secure it; for he could pray the Father, who would send him twelve legions of angels; that he will not do, for his conviction is now firm beyond all yielding that upon no other way than that of his death can the will of the Father, set forth in the Scriptures, be fulfilled.

"Are ye come out as against a thief" Mt. 26:55; Mk. 14:48-49; Lk. 22: 52-53. The whole manner of his arrest was an illegal humiliation; he was no robber, but they treated him as one. Over against his bold, open daily life, teaching in the Temple and healing where all might hear and see, and where they might easily have taken him any day, he places in sharpest contrast their cowardly night attack. "But this is your hour and the power of darkness"; the night is the right time for such deeds as yours, such traitorous acts need the cover of darkness. To accomplish their villainous ends they must work under cover of night and with the help of the devil, the power of darkness.

### The Trial.

#### Before the High-Priest and the Sanhedrin.

"Thou hast said it" Mt. 26:64; Mk. 14:62; Lk. 22:67-70. Before the Sanhedrin, after a farce of a hearing, Jesus is himself subjected to cross-examination. The attempt is made to find in the words; "I adjure thee . . . . . thou hast said it" the formula for the Jewish state oath (Merx) so establishing the fact that Jesus accepted an oath and spoke under it; the question has been too seriously and too persistently refuted, to be given serious weight. The High-Priest Caiaphas adjures Jesus to tell them plainly whether he is "the Christ (Mt.-Mk.-Lk), the Son of the living God (Mt.), Son of the Blessed" (Mk.) According to Lk. he replied evasively to the effect that there was no use in his telling; if he told them they would not believe; and





if he should ask them anything, referring most likely to the ground of his arrest, but possibly as to what they thought of his being the Christ from what they had seen and heard, they would give him no heed, nor would they in any case let him go. He understood that his case was prejudged.

According to Mt. his answer to the High-Priest's question was "Thou hast said it"; Mk., "I am"; and later, after a second putting of the inquiry, Lk. gives a reply similar to Mt's "Ye have said that I am". A vivid difference of opinion exists as to whether this answer would better be construed as directly affirmative, as non-committal, or as evasive. Mk's tradition is unequivocal. Mt's  $\sigma\upsilon\epsilon\gamma\pi\alpha\varsigma$  and Lk's  $\acute{\upsilon}\mu\epsilon\iota\varsigma$   $\lambda\epsilon\gamma\epsilon\tau\epsilon$  grammatically considered signify assent; if the emphasis however, should be placed upon the subjects,  $\sigma\upsilon$  and  $\acute{\upsilon}\mu\epsilon\iota\varsigma$  as warranted by their position, then both can be regarded as non-committal and so are they often construed; the current use of the phrase will justify the same. Many see in his further answer, given by the three texts "Ye shall see the Son of Man, sitting on the right hand of Power, and coming in the clouds of Heaven", an evident intent to evade the question, by referring attention to the Messiah.

The Master would not find that crowd a congenial company in which to discuss the greatest secrets of his soul; he would shrink from the vulgar gaze that would boldly pry into that shrine of his inner life, whose veil had been raised but for a moment to the closest friends. There had not been free, open speech between him and his followers over this matter and with strangers and enemies he could not discuss it; his native dignity and sensitive appreciation of the worth of things persuaded him to keep an almost unbroken silence during the whole trial.

The smallest sign of interest ever received his eager response and no sincere inquirer was ever turned indifferently away unheard or unanswered. But he who had been so humble and so approachable, that no wayside beggar or discarded publican hesitated to ask his friendship and his aid, knew how to hold himself aloof and maintain the frigid superiority of silence. No, the matter could not be one for discussion in that hostile atmosphere; but to a pointed, direct question, put by an officer of the Law, would he give a dignified and suitable reply. To the question there could be but two answers, unless he resort to evasion. The suggestion that the inquiry does not ask whether he thought himself the Christ, or has said he was the Christ, but whether he was the Christ, looks more discriminating than it really is; they wanted his decision concerning himself; what he was to himself would determine his expression. One thing is certain, they understood his answer affirmatively; whether their indignation was affected or not is not to our issue; it was based on their belief that he had affirmed himself the Christ of God; on the Cross (Mt. 27:43) they taunted him with the accusation, "He said 'I am the Son of God'". True they are prejudiced witnesses but the fact remains in the three traditions that his word was so satisfactory to their purpose of accusing him of blasphemy that no further witnesses were called and their trial ended.

Another consideration must never be forgotten here; while he could not discuss the matter of his Messiahship with them, he also could not deceive them concerning it. The argument for evasion may easily be carried to the danger-line; with his conviction that he was the Christ of God, he could not, as an honest soul, deny it, could not say "No". What valid reason can be advanced for his reply not being a simple affirmation? Any other construction of it, may lend support to the idea that he was not sure in his own soul concerning the matter. If that were the case, then we should expect an answer from him that could not be construed as was his reply; that too would border on a willingness, or an attempt to deceive; for he could have known how his words would be received; why should he be willing to create an impression, even through silence, that would not be true to his inmost conviction? Even though he knew his fate was sealed, that they only wanted him





to give them a word that could be used against him, and even though he had concluded to deliver himself to them, he could not, with his crystal-clear ethical conviction, make use of a false statement, or a wrong impression. No, when he spoke, his word gave the impression he wished it to give, he spoke his own conviction; it said that to himself he was the Christ of God. In the face of a final question he confessed and denied not; but confessed "I am the Christ". To this he adds but one simple statement, as though to tell them that, though his present condition and circumstances may belie his confession, the time comes when they shall have other proof, for they "shall see the Son of Man, (himself), sitting on the right hand of Power and coming in the clouds of Heaven" - the old word from Dan. 7:13 that had become current description for the Messiah and that re-inforced his confession that he was the Christ. J. Weiss's contention that Jesus was conscious of his Sonship to God, but was not yet convinced of his Messianic call and his use of the Lk. text to prove that he confessed himself as the Son of God, but not as the commissioned Messiah, is a refinement of discrimination nearly related to the trivial; if the Lk. text is so reliable here, why not in 9:20, where Jesus accepts Peter's confession that he is the Christ of God?

Before Pilate

Mt. 27:11; Mk. 15:2; Lk. 23:3. Pilate points the accusation brought against Jesus by the elders in the very direct question "Art thou the King of the Jews"? To this Jesus replies "Thou sayest it", ὅς ἔστις ὁ βασιλεὺς τῶν Ἰουδαίων; which is to be understood affirmatively as above. The question here sounds purely political but Pilate's conduct of the trial and his attitude toward Jesus through the whole process shows conclusively that it did not have political significance for him; he understood that a religious question was involved.

Via Dolorosa.

Lk. 23:28-31. Lk. alone of the Synoptists brings a tradition of any expression of Jesus on the way to Calvary; some weeping women meet him and bemoan his fate; he bids these "daughters of Jerusalem" not weep for him; not because he will not appreciate their sympathy and their tears, but because there is greater need to weep over themselves and their children, who are threatened with great distress in the coming days. The oft-mentioned day of catastrophe with its terrible visitations is near at hand; so great will the distress and terror be that a mother's joy in her children, the most joyous fortune of womanhood, will be lamented as the direst misfortune; and the motherless, who are generally objects of commiseration and pity, will be regarded as blessed; because the mothers, in that horrible reign of terror, will have their own personal calamity and suffering magnified so manifold through that of their little ones. The distress and dread anguish will intensify, until in sheer despair they will cry out for mountains to fall on them, preferring even such a violent death to the long-continued terror.

Vs. 31. "The green tree" = the innocent; "the dry" = the guilty. The verse may be doubly construed; (1) it may continue the picture of the coming calamity, with the argument that if such terrible sufferings and privation come to them, the weeping ones and their children, who are innocent, i.e. "green trees", what shall the guilty not have to endure? Their distress refuses description. Or (2) it may give the ground of assurance for the coming of this day of terror; if such things can come to an innocent man (green tree) as you see me now enduring, to the guilty (dry) must soon come much more terrible.





On the Cross.

The Synoptice report four Cross-words: Mt.-Mk. report the same and but one : Lk. three other ones. All have been freely discredited, some on textual grounds, but more particularly out of other considerations. The question whether the traditions secured us can be relied upon to deliver words that fell from the Cross, is not so reasonable, or so significant as the further one that would raise a doubt as to whether such words may be relied upon to give us any light at all upon what took place in the soul of Jesus in those last dread hours. The words preserved by the tradition are a strange intermixture of physical suffering and exhaustion and of soul anguish and conquest. It is remarkable too that Mt. who, more than either of the other two Synoptists, emphasizes the divine Sonship of the Christ and re-edits his sources so as to avoid any evidence damaging to the same (Mt.16:13, 16; 19:16 and elsewhere) should report only the one despairing cry of the Synoptics "My God, My God, why hast Thou forsaken me". Lk. does not give this cry, but, quite in harmony with his picture of the Christ as a great friend of humanity, does report three other words from the Cross, two of which are in interest of others and in manifestation of the same spirit that told of the Good Samaritan and the Prodigal Son. It will go without saying that if the tradition grew, the words later introduced would be such words as Lk's; even so, one must confess, the later words are wonderfully well chosen and reveal a conception of the Christ's character that is worthy of the original.

"Father forgive them, they know not what they do" (Lk.23:34). The Crucified prays for his enemies, i.e. not so probably the Roman soldiers, or the mass, as the Jewish authorities, who had hounded him to his death. With wonderful compassion he forgives them and prays the Father's pardon for them, because they have not recognized him as the Messiah and have not fully realized what they were doing. The words are lacking in many MSS and many commentators are persuaded that they are a gloss introduced in the 2nd Century. Be that as it may, they are his own words practically and are fittingly placed in the mouth of him who had taught that we should pray for our enemies and forgive seventy times seven.

"To-day shalt thou be with me in Paradise" (Lk. 23:43). The repentant thief confesses Jesus as his Lord and prays place when he comes into his Kingdom. He receives the promise that not after a while, after the Resurrection or the last Judgment, but even to-day, as they together go down into death, shall he be with him in Paradise. It is a simple assurance of a blessedness which shall begin at once, couched in the phrase of the day; the poor beggar could have understood no other; Jesus was speaking for his benefit and so that he could understand. Therefore the statement is not to be treated technically with reference to the eschatology of Jesus. What relation, if any, this promise sustains to Christ's death, to his Resurrection or just what Paradise meant for him and similar considerations, are not in text. He is not dictating theology or expressing his own views on these subjects; he is comforting a dying soul that seeks the Messiah and does this in words adapted to that soul. If a sinner ask pardon of his Messiah, will he give him a homily over eschatology? To be sure, if the words are a later interpolation, they may have eschatological significance; but then the views expressed are Lk's or those of the early Church, not necessarily those of Jesus.

"My God, my God, why hast thou forsaken me" (Mt.27:46; Mk.15:34) This only word from the Cross reported by Mt. and Mk. is an old Psalm-word (22:1) used by the Jews as a prayer, or as a lamentation on their fast-days and hence very familiar. It is transmitted in both records in the Aramaic, though in variant forms; it has been questioned but may safely be regarded as one of the most genuine





words of Jesus. Its very offensiveness argues it genuine; such a word would never later have been introduced. Even so, who can say definitely how much or exactly what Jesus would have the words say? Even if genuine, how much credence should be given the words as indicating the conscious condition of Jesus' soul? He was drinking the cup to the dregs, what wonder if he found it bitter and cried out for help? Like other words used by him, it may lose its value in a literal sense. It is not a place to dogmatize. In his extremity as ever, it is in God's word that his soul finds expression. It is a word out of the depths; in its reality, it is most impressive, recalling the horrible death in all its terror and pain. It is a cry for help, emphasizing the extremity of mortal pain and anguish. Even as the expression of a conscious spirit it were better considered as the use of a current phrase to express most emphatically the extremity of endurance and the need of help, rather than a cry of doubt, or as the word of despair.

"Into thy hands I commit my spirit" Lk. 23:46 . Again the old Psalm-treasury is drawn upon (Ps.31:5); he adds the word "Father", uses the words as his own prayer and yields up the ghost. To God he cried for help and into the Father's hands he committed his spirit. The Father's will had been done.

#### "After three days"

Mt. 28: 9-10. As the women speed on their way from the empty tomb, with the message given them by the angel for the disciples, Jesus himself appears to them; he greets them "All hail!" and afterwards bids them, "Be not afraid; but go tell my brethren that they go into Galilee and there they shall see me", a repetition of the promise given at the Last Supper, perhaps better a reminder of that promise. This word is most generally regarded as a doublet to vs. 8 and inserted in order to provide for an appearance of the risen One in Jerusalem. So far as the message is concerned, it is only a re-production of the angel's message; it is also striking that Mk. should report the message of the angels as does Mt. but should know nothing of this appearance

#### On the way to Emmaüs.

Lk. 24:25-26. "Foolish" = the word so translated refers to lack of understanding; here to poverty of appreciation of religious truth. "Slow of heart"; the heart is here regarded, in the ancient sense, as the seat of the life's inner activity; the slowness to believe on the part of the disciples is seen when attention is called to what impulse to faith the prophets had given, what preparation they had made for belief in a Messiah who should suffer; "ought not Christ to have suffered these things and to enter into his glory?" This gives a good clue to the way Christ may have come on the thought of his own martyrdom; it was both the way the prophets went and the way they foretold for Christ. But through suffering he came into his glory; the prophets had also foretold his final glory; "he shall divide the spoil with the strong".

#### Christ appears to the Eleven.

Lk. 24:36-49. The risen Master appears to the assembled disciples and quiets them with the old word, "Peace be unto you". He will comfort their troubled hearts, convince them of his own identity, that he is really risen from the dead, open to them the Scriptures that they may understand how all things have been done as was written in the Law and the Prophets concerning him and will commission them that they are to preach repentance and the remission of sins in his name to all nations, beginning at Jerusalem; however they are to tarry at Jerusalem until endued with power.

The first part of the report deals with the general situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results obtained. The report concludes with a summary of the work done and the conclusions reached.

Summary of the work done

The work done during the year has been of a very satisfactory nature. The various projects have been carried out in accordance with the plan and the results obtained are of a high standard. The progress made has been considerable and it is hoped that the work done will be of great value to the country.

Conclusions reached

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The motive of the tradition is evident, namely, to convince of the Resurrection; three proofs are offered; first, the disciples are given an opportunity to examine his hands and feet, which, because of their wound-prints, should conclusively identify him; second, he asked for an article of food and would demonstrate that he was not a spectre by eating the food; thirdly, he would remind them of his words to them before his death and show his death and resurrection a fulfilment of prophecy. Of the sure tradition that he rose again there can be no doubt; but here, as with the preceding Lk-text, there exists a wide-spread impression that the arguments here used represent the confession of the early Church and the evidence used to support and extend it. The author clearly believed that the Resurrection was physically demonstrated; at least, he appeals to proof that could be possible only on a physical plane and combats all idea of hallucination; it was no spirit they had seen, yet the very fact that the risen One became invisible and was hidden from their sight is also clearly given. The great concern for them, however, is the fact which they confess, "he is risen" and not an explanation of it. We must confess that the first arguments sound strange in the mouth of Jesus, in comparison with what he had said concerning "signs" and his attitude toward them in his pre-resurrection words; true, new conditions may have dictated a new attitude, or the greater interest at stake may be urged to account for his departure. The impression remains that these words and this proof are not on the same spiritual level with his other words and reference to himself. The prophetic proof was more in the tone of his old teaching; what need of such demonstrations, when through the Scripture he could open their understanding and enable them to see that he was the One promised long and that according to the Words of Law, prophets and holy men it behooved the Messiah to suffer and to rise from the dead? The words in which he commissions them anew to preach repentance and remission of sins in his name among all nations are quite inconsonance with his other words and bear on them the seal of his own spirit.

"Tarry ye at Jerusalem!" As he had formerly told them that they were not to be alone in their work of witnessing for him and the Gospel and as he had given equipment before sending them out on previous missions, so now again he speaks of equipment for further campaigns; this shall be the "promise of the Father with power from on high" (Joel 2:28). They must tarry at Jerusalem until they are endued with the power from on high. But how could they "tarry at Jerusalem" and "go into Galilee" to meet him as Mt. and Mk. report? Acts 1:4 shows a way out by placing this command to remain at Jerusalem at a later meeting. Both traditions "going into Galilee" and "tarrying at Jerusalem" were evidently strong and well supported in the early Church. As facts they need have no difficulty. Our only interest in them at present is as the words of Jesus.

This tradition is peculiar to the Lk. text and has been freely interpreted as a later addition. The arguments and proof here offered have been thought by many a reflection of the apologetics of the early Church rather than of Jesus' own method. No word from the Christ before the Crucifixion approaches the clearness with which it is here pointed out that the Prophets require the Messiah to "suffer such things". Neither is there anywhere in the pre-resurrection words any such sharp rebuke or impatience because the Prophets were not so understood. We know also that this prophetic proof for Jesus' Messiahship was employed from the very beginning in the Church.

#### The Last Commission - Mark

Mk. 16:15-18 gives a commission to "go into all the world and preach





the Gospel to every creature. "They that believe and are baptized shall be saved" gives a prominence to baptism that surprises; the passage with its "but he that believeth not shall be damned" cannot be said to place baptism on a parity with faith or believing, but it does allow it an importance that is not easily accounted for, or accepted as an instruction from Jesus, who was ever wont to place so little emphasis on rite and ritual. Believers are also promised power to cast out devils, speak new tongues, take up serpents, drink poison and heal the sick, which remind closely of Lk. 10:17-19. They are here evidently out of place and introduced to serve a churchly interest. The whole passage is part of the larger question involving the genuineness of Mk. 16:9-20; so many arguments are urged in favor of its later date, that a doubt over these words being rightly placed, or in original connection may easily be pardoned.

#### The Last Commission - Matthew

Mt. 28:18-20. This text has been even more freely discounted than Mt. 28:9-10. There is much in it to be challenged, both on account of textual history and of factual content. As it stands, it could not be original; it is very probable that it was added later and represents churchly sentiment and interest. Jesus, in taking leave of his disciples, tells them that "all power is given unto me in heaven and in earth". This implies that, before this, only such power was granted him as he needed for his ministry, his mission and his own life, but now has God, once for all, committed unto him unlimited power. "The risen One has already entered into common possession with God of dominion over the world". In conscious possession of such power, as the world's sovereign, he commands his disciples to world-evangelization, teaching and baptizing all nations in the name of the Father, Son and the Holy Ghost. Jesus does not here institute baptism; an old rite has been taken over and is devoted to Christian use; the historical evidence that Jesus himself made use of the rite is lacking; it is found in Christian practice from the very earliest time and was no doubt quite familiar when Mt's Gospel was written. "A sacrament of baptism or a duty of the same, as a condition of salvation, cannot be referred to Jesus himself" (Harnack). The baptism formula, in the name of the Trinity, is by most general consent (Harnack, Zahn, Connybeare, Holtzmann and many more) not original or genuine here. It is very early, belonged to the first Church, but was not the only formula in use (cf. Harnack "Dogmen-Geschichte" 1, 88ff.) The original formula was "in my name". "In my name" indicated that the one so baptized held a relation of dependance to Jesus. The most significant thing about baptism in this connection is that it pre-supposes teaching and conversion.

To the converts was all that Jesus had taught his disciples to be committed; they too, were to take up his teachings and his commands, to become new workers under him and to them also was secured the fellowship of the exalted Christ, even to the end of the world. "Lo, I am with you alway, even unto the end of the world."





CHAPTER III.

HOW THE FIRST GOSPEL BECOMES  
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COMPLETE.  
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### III.

We trust our study of the separate words of the first Gospel has at least put us on the way to an answer to our inquiry whether these words and teachings may rightly be called the first Gospel, whether this "Gospel of Jesus" is all that belonged to the original Gospel, whether these teachings are the distinctive feature of what Jesus brought, whether they are sufficient to account for and explain Christianity and whether all that lies outside of them is to be regarded as secondary and of unequal worth with themselves.

This detailed study of the word, however, may be conducive to distraction and confusion, may give help for the particular expressions, but ignore their relation one to another; may leave them isolated and disconnected and fail to give any adequate sense of their general impression. In order to avoid any such false procedure, we shall now endeavor to gather some of the threads found in our discussions and weave them into more connected strands of thought. No "theology of Jesus" is hereby projected; but a sufficient number of specimen studies will be built to enable us more satisfactorily and clearly to draw our conclusion. Direct statements, specific definitions, theoretical formulations and other such material as one needs in compiling the system or the formal teachings of any master are practically lacking; from the various expressions must inferences be drawn in regard to Jesus' thought or teaching, hence the danger and the temptation to find too much or too little, hence too, the ease with which conflicting opinions have arisen over the same and hence the need of greatest watchfulness and honesty.

I. Jesus' Teaching concerning the World. The one dominant thought here is that it is God's world and that he is still providing for it; the heavens and the sun are his and at his bidding bless the world; the rains are also of his giving; the flower of the field, the fowl of the air, the seed sown in the field, the children of men, yea, all creation, are under his watchful care and provided for by him in their season. Evil spirits are in the world, but they must yield themselves to the power of God and even Satan is cast down. There is evil in the world, but there is no intimation of the Greek thought of the inherent evil characteristic of matter or of the world; neither is there any theory indicated as to the origin of the world, of evil spirits, or of evil. We have some wonderful inferences, but the material for building a satisfactory theory is sadly incomplete.

II. Concerning Nature. What he knew of nature was not learned from books and does not have a bookish character. He did not discuss nature, he simply accepted it, appealed to it and appropriated it; in his words we find some thoughts over nature incidentally reflected with more or less clearness. The little birds and flowers speak to him, not of their own worthlessness, but of the One who provides for them, without their own care or worry. The falling sparrow might remind another of the transitoriness of life, but to him it speaks of the infinite compassion of the Father in





Heaven. A little child, the classic symbol for weakness, is to him the most striking illustration of the true relation of the children of men to God. It has often been said he had no love of beauty or of nature; such a statement becomes grotesquely false when one takes time to consider that most of his figures, the larger number of his illustrations of heavenly truth, are drawn from nature; it preached to him and through it he preached of the great secrets of God and the Kingdom; his appreciation of it was naive and childlike; he rejoiced in it and found it not the source of depression, but of exaltation; these inferences would interest a lover of nature but could not be offered as a complete theory in regard to nature.

III. Society. His personal relation to the world of men, to society, shows two striking features. First, he was a man of the world, he moved among men, ate with them, drank with them, kept fellowship with them and sought them; they were to be his disciples and followers. At their tables, in their homes, in contact with them, many of his finest words were spoken; the market place was well-known to him; the customs of the street corners, of the public places, of the feasts and of the synagogue were all familiar to him. He asked what men were saying about him, he healed their sick, forgave their sins, became indignant over their hypocrisy and over their blindness wept; "He lived in the house by the side of the road, where the race of men goes by"; in short his life seemed most widely open, keenly sensitive and responsive to all the thought and life of men. On the other hand, there is the strain of the story which shows him quite independent of the world and of society. He was in no sense of the word ascetic, in contrast to his great predecessor and forerunner the Baptist, but he often went apart in a desert place to rest awhile, or in the mountains alone to pray; he loved solitude and sought it; with all his love for men and nature, he shut them out and sought another way to God; he was not dependent upon the world and while appreciating it at highest value, asked very emphatically "What would it profit a man to gain the whole world and loose his own soul?"

He had no social-programme; over such matters as property, law, slavery, war and many other elements of sociology he left us not a word; to build a theory of non-resistance on his simple word over non-retaliation and the willingness to waive one's right for the sake of brotherly kindness or the readiness to give more than the law requires, is as utterly unjustifiable as to base his commercial ethics on the parable of the Unjust Steward; he recognized difference in station and rank and in his word to the disciples as to the "greatest among them", he did not inveigh against station, but the use made of it; over his relation to Rome and the political rulers not enough is secured us to warrant an opinion; over marriage and divorce he did speak and in no uncertain tone, but out of purely religious grounds. The reformation he sought, the repentance he so imperatively demanded, pertained to the individual; in fact, he dealt with the individual and the reason for his demand are not social as such, but moral, ethical, religious; the Kingdom of Heaven is to be set up, but its citizens are to be "twice-born men".

Several expressions are preserved over riches and the caring for things, but by no means enough to give a set of formal teaching. As a rule he evidently regarded money, wealth, the things of life, as necessary for life, trade and intercourse; they were matters of course, but when they came into conflict with the higher things of life, eternal interests, where they became mere sordid possessions, dead weights to keep the soul from following after God, he simply called them Mammon and their pursuit idolatry. Here is no mincing of words, or coloring of phrases; the hewing is close to the line and leaves no uncertainty as to the sharp, deep chasm he saw between the Kingdom of God and the kingdom of things. For riches that sacrifice brotherly love and tempt men to devour widow's houses, he





had only bitter contempt. The teaching of "first things first" suggests that he urges a proper valuation of things and that he would allow things to be pursued and enjoyed according to their relative values.

His preference for "the poor" as members of society is only apparent, there is just as decided a preference for sinners, publicans and harlots; he speaks of them as individuals and not as members of society and from religious, not social motives.

IV. Man. Jesus' acquaintance with man, his understanding of human nature, and his keen insight into personal character, is witnessed time and again in his various expressions. The keen "knower-of men" is very evident in such characterization as "that old fox", "blind leaders of the blind", "the praying Pharisee", the prodigal's elder brother, the unjust judge, "sons of thunder", "Peter the rock" &c. The weakness and frailty of the men called to be his followers was not hidden from him; nor was he deceived in the least with respect to the character of those who offered discipleship or devotion as Simon the Pharisee learned. The charge was not resented that he was a friend of Publicans and sinners, of fallen daughters, prodigal sons, Samaritans and the common people. He was the friend of every one such, because every one of them was to him a human soul and upon the worth of the individual soul, he set infinite value. He made no revelation as to man's origin; outlined no theory of anthropology, but by his strongest figures he insisted that man's great worth consists in his spiritual value and that all else may be sacrificed in order to save the individual soul; the right hand, or eye, or foot, yea, all the world may rightly be cut off or lost rather than endanger the soul. His reason for such valuation of the individual soul may be found in the fact that he regarded the soul as eternal and as intended for sonship to God.

V. Scriptures. One of the great factors in Jesus' life and words was his reference to O.T. Scriptures. As to any pious, reverent son of Israel, the O.T. was to him God's Word; in it he found the revelation of the Father and he invested it with the authority due such revelation; he knew it familiarly, lived in its very atmosphere and breathed its highest spirit. He attached no magical significance to it, however, and betrays nowhere any mechanical conception of its origin, nature or observance. All such technical, superstitious regard for it as characterized rabbinical piety, which counted letters and imputed miraculous power to its very words, are utterly foreign to him. All parts of the O.T. were not of the same value in his estimation for he spoke of the "great commandments," and freely cited some parts as weightier than others. The spiritual, ethical worth was his standard of value; with amazing directness he went to the heart of every old message and, stripping off all the accumulations of pedantry and tradition, he pointed the truth the old word should have and that it would have in the light of God's revelation. He was most fond of the Prophets, particularly Isaiah, and, in his appreciation of their word, was moved more by a like prophetic spirit than by any literal interpretations. He had talked with Moses and Elijah many a day before the disciples saw them together in the Mount of Transfiguration. The almost invariable appeal to or use of the prophetic text is to the ethical features. Quite unlike the teachers of the day, he showed no inclination to give any instruction in regard to the law; in many situations, however, he must assume some attitude toward it and from these expressions, given at such times, we must determine his relation to the law. In statements that formally are quite at variance with each other we see only the polarity of his attitude to the law. The technique of the law is not the first thing; that lies in its ethical equation. In one instance he abrogated the law with the justification that Moses had made a concession to human wicked-





ness which was contrary to God's original law: in other instances he corrected the law by showing its proper meaning and set up his "but I say unto you" as superior to the law. His resistance of legalism and his spiritualization of the law through his prophetic insight into God's will are among the clearest features of his personality.

VI. Religion. Closely allied to his attitude toward the Scriptures was his attitude toward religion; the Temple, its services, fasting, prayer and all the ceremonies of the ritual, were matters of earnest consideration and of true religious value to the pious soul. "Pure religion and undefiled" consisteth not in these things alone; they may all be very minutely observed and yet be as void of true religion as a painted flame may be of fire. They are not to be substituted for religion; that is primarily a matter between God and the individual soul; the prayer, the alms, the fasting, that does not reach the Father who seeth in secret, is as vain as a sail without wind. Before everything else, religion must consist in the individual relation between the human soul and God. Like the prophets he protested most relentlessly against formalism; the divorce of religious forms and ethical contents was a prostitution of religion; for him religion was essentially moral and absolutely inseparable from ethical contents; it is the heart that prays, the lips can only say words.

It is quite probable that one could more nearly construct a rounded body of teaching from what Jesus said in regard to religion than over any other subject; he resisted so plainly many current religious customs, the abuse and misuse of public worship, the wrong estimation of sacrifice, washing of hands, Sabbath observance and many other things done in the name of religion. He transposed emphasis and practically inverted many prevailing ideas concerning services and the teaching of the law. The danger in such matters has ever been that they may become the end, while in reality they are only means to the end.

He gave a sample prayer and taught his disciples that they must pray and not faint, that prayer can be assisted by fasting, that it can be effective only through faith and a willingness to grant others what is asked for one's self. Nowhere else did his relation to the Father manifest itself more wondrously than in the assurance that prayer is heard of God and will be answered of him. He allowed petition in prayer, but his essential teaching in regard to prayer was that it should be communion with the Father.

Mercy, good deeds, brotherly kindness, the cup of cold water, the widow's mite, the rich man's all, have place in determining what he regarded as true religion; love to God and neighbor were its high points. Yet these and many other similar suggestions must be inferred from his personal attitude; anything related to a doctrinal treatise does not appear and many a question that comes up in a theoretical study of religion, sacrifice, worship and prayer in a formal way go begging for an answer. But if we do not have in him a doctrinaire teacher, we do have one who was himself religious and who himself prayed and in his fellowship the conviction deepens that the superficial and the vain in our prayer and worship drops away and that the latter are filled with that freshness of spirit which maketh all things new.

VII. Sin. About sinfulness as a characteristic of the human heart, Jesus, in the Synoptic traditions, does not speculate; he calls men sinners, demands repentance, speaks of a "wicked and adulterous generation", "if ye then being evil", and of the hardness of men's hearts; but he also speaks of the just and the unjust, of the righteous, of the good and the evil, and "them that be whole", so that material for such doctrine as the origin of sin or the inherent sinfulness of humanity, if not utterly lacking, is certainly checkmated. The Scribes and Pharisees were the ethical children of their





fathers, not because they had inherited their fathers' sinful natures, but because their own sins classed them ethically with their fathers; they did not sin as they did because they were the sons of their fathers, but they were the sons of their fathers because they committed the same sins. Jesus did, however, hammer with Titanic energy against sins, evil conduct, hypocrisy, impure motives, selfishness and lack of love, but ever with the clear intimation that such things can, and should be repented of and forsaken. The cities of Galilee, "this generation", the Scribes and Pharisees, received condemnation simply and emphatically on the ground that they had been warned of their sins and would not forsake them; Nineveh had repented and through repentance had been saved; so could they, if they would. The repentance preached was not any esoteric or any involved doctrine; they understood, without further words, that it called for that renewing of motive and that change of attitude to neighbor and to God that should manifest itself in changed conduct and transformed outer life. The hatefulness, repulsiveness and hideousness of selfishness and sin could not be painted in more lurid colors than he used; these things rob a man both of his own soul and of God. Jesus' appeal to the very lowest, his friendship with sinners, publicans and harlots, are a vivid commentary on his use of the word "lost" and the possibility of restoration; he came to seek and to save "the lost" with the consciousness that none were past being saved, except those who would not. He himself forgave sin; his forgiveness was direct and complete; there was nothing mechanical, magical, commercial or hypothetical about it; several times he offered pardon without mention of conditions; in all his words but two conditions are specifically mentioned for pardon, i.e. faith and a willingness to forgive others; repentance and a desire for forgiveness are pre-supposed. The question comes as to what he meant when he spoke of faith; on whom were the suppliants to believe, on himself or on God? Is Mk. 11: 22 "Have faith in God" conclusive? Taken alone, it is not; Jesus wanted them also to regard him as the One sent of God (Mt. 21:33ff) and to have confidence personally in him (Mt. 9:28); "Believe ye that I am able to do this". He did not differentiate between the two; faith in him and faith in God were for him identical; believing on him was believing on God - "He that receiveth me, receiveth Him that sent me (Mt. 10:40). Faith in God will manifest itself in trusting Him personally, says Jesus. So when he forgives sin, he implies that his forgiveness is identical with God's, for only God can forgive sin. He insisted upon his power to forgive, but did not specify the ground of his power; this power was peculiar to himself and had inseparable connection with his personality. As to what significance his personality or his death might have for the forgiveness of sin, if any, is not made clear in the Synoptic word. There is the "ransom-word" (Mk. 10:45), (Mt. 20:28) but it is not brought into connection with pardon of sin, but with the spirit of service that shall obtain among the children of God. The word at the Last Supper is the only other word and that is scarcely definite and specific enough to ground a theory of redemption.

In this whole matter regarding sin, its origin, nature, its pardon, ground of pardon and the extent of the pardon, as well as in matters related to this same, the Synoptic Gospel can not be said to speak clearly or to offer any complete formal teaching. At best we can only infer and here there seems to be comparatively little from which to infer. Here, perhaps more than anywhere else, does their silence, as a body of teachings, oppress us; the one definite teaching is that sin must be repented of and that God will forgive. This wondrous hope of pardon is held out but the specifications are very uncertain as to whether it is for all mankind or not; the only direct word that says definitely it is for all mankind





is in the very questionable commissions of Mt. 28 and Mk. 16; but these are both after-resurrection words and if they can be accepted then why should not all Paul's revelation be likewise admitted? In the words of Jesus proper, the offer of pardon to mankind at large is at best only implied. The Synoptic Gospel does give the assurance that God will forgive, but what guarantee can the words in themselves give that their teaching can be relied upon; had not others given the same assurance? On what ground is pardon to be offered, in whose name and why? All these questions and many more, which remain unsatisfied by this first Gospel, emphasize again that as a body of teachings it is incomplete and that much is left unanswered that could never remain without some answer and that they must answer if they are to give an account of Christianity and its power.

VIII. Faith. In connection with the above, attention should be directed to the fact, that faith as Jesus demanded it, was, in itself, something peculiar to himself. Again, a formal statement fails us and we must rely upon inference. It was not mere intellectual assent, nor had it ought to do with dogma or tenet of faith; he spoke most often of it as power and, as directed towards God, was it a personal relationship that brought the believer into direct contact and connection with God and drew upon the resources of his power. Intellectual presuppositions are not even suggested; the faith he told of was quite naive, personal and above all else dynamic; all things are made possible through it. While imparting such power, it was not to be regarded as something objective, as something that could once be secured and then kept, like a lucky stone or a magic wand; it was purely spiritual and was entirely dependent upon constant contact with the upper world, whence alone its vital power.

IX. God. Systematic deliverances over God's nature, attributes, person and relation to the world and to men, are not to be found; again, if his thought in this matter is desired, it must be gleaned from the wide field of his daily sayings. No subject did he approach more often perhaps, but over no subject was he less dogmatic. He speaks of God always incidentally, as suggested by some other word or in connection with some other doctrine; in this way he refers to Him as "Lord of heaven and earth", in true O.T. appreciation of His Majesty and his greatness (Mt. 11:25); the word so used (Mt. 5:19) implies kingship, kingly qualification and at that time was currently used for the deity; his throne is the heavens and cohorts of angels are at his command. He alone is good, that is holy (Mk. 10:18) in the sense of ethical exaltation, not merely in the sense of exclusion or elevation in rank and power; the offence against his holiness is the one sin that finds no pardon. His wisdom (Mt. 6:4,6,8) His omnipotence (Mk. 10:27, Lk. 11:40) His tender mercy (Lk. 6:35:36) His right to judge (Mt. 5:35, 10:32,33), His righteousness (Lk. 18:14, Mt. 6:12) and His perfection (Mt. 5:48) all appear incidentally in the course of his various words. While he spoke of God as "Lord", "The Highest", "Lord of heaven and earth", his usual word for God and the word by which the world has ever known him in relation to God was "Father." To God as the Lord, he was the "servant of Jehovah", the slave of the Eternal; but to God as the Father, he was the Son; these two attitudes, the obedient servant and the loving son, encompassed the whole field of his experience to God as shown in his words; as the servant of Jehovah he appears as prophet; as son of the Father, he becomes our elder brother and Saviour. This term "Father" was not a new name for God, nor was it confined to Jewish prophets or patriarchs; but the word in the mouth of Homer, Seneca, Plutarch, Epictetus, Isaiah, Jeremiah or even Paul, is not the same as when Jesus uses it. He found the word a name, a term, he left it an experience, a great fact of life; he inherited it as a phrase from his people, he forever filled it with richness of heart and mind; it came to him a stray strand in the thought of the time, he laid it on the loom of experience and





wove it into the texture of daily life. He gave it blood and life and power; he made it live and throb with strength and vitality. He brought us the Father. Two features in particular stand out as characteristic of Jesus' portrayal of the Father; first the love of God, as manifested in his provision for daily needs; this love provides for bird and beast and flower and much more surely for the children of men, because they are his children; our needs are all known to Him and His fatherly care is so assured that there is no need or occasion for care or worry; He can be relied upon to furnish both food and clothing. His attitude is ever benevolent and provident and His will toward us is ever good. The second great feature in the Father's portrait is His willingness to forgive; the love that rejoices over the prodigal's return and the grace that reckons not with desert, but that freely, graciously pardons and gives the chance of new life. Even the bad, the unjust, the lost are dear to him and are gladly welcomed to His pardon and His grace. This portrait of the Father is assuredly the most attractive ever drawn, but it is not drawn in dogmatic lines, or for dogmatic purposes; it were virtually casting pearls before swine to believe that the attractive power of this portrait can be accounted for in its formal character as a completed dogma concerning God.

X. The Kingdom of God. If a text were to be chosen for the preaching of Jesus, no more fitting, if any other so fitting, could be suggested as the Kingdom of God. With this theme he opened his ministry, this theme he committed his disciples when they were commissioned for campaign work and of this theme he spoke, even until the last. But when we ask a definite conception of the Kingdom, for its written constitution, policy and administration, again the reply is that the subject is not so presented and that, if such information is wanted, it can be had only by gathering it bit by bit from the things he said along the way. The Kingdom was an old, prophetic theme; the hopes of the people were built up about it, both nationally and religiously. As Jesus speaks of it, many local tints and shades are clearly visible; he transformed the idea, giving it larger ethical meaning and spiritualizing it to the extent that its character was made predominantly moral and religious. The temporal and apocalyptic features were not entirely eliminated, though they were deprived of their prominence and of their eminently national and political significance. The whole thought was given a different setting and a different emphasis; while it was refined it was not etherealized. It was to be set up in this world and that too with remarkable demonstration when the Son of Man shall come in His glory; on the other hand it was already being set up and was to grow quietly but surely and attain world dimensions. It comes from heaven and has promise of the life that is to be, but it belongs also to this present world and, even here, brings great rewards. Again its citizens may be asked to suffer, even die for it, while again they shall have the hundredfold reward for all so sacrificed. It comes not with observation, according to the word of the soothsayer or augurer, but according to the counsel of God. The kingdom has come in the presence of Jesus himself, for he associates himself with it, almost to the point of identification. Another striking feature is that it is open to the poor, to publicans and sinners and to "many from the East and from the West, who shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven, while the children of the Kingdom shall be cast out into outer darkness" (Mt. 8:11-12).

XI. The last things. Jesus used a number of expressions that, literally taken, could have an eschatological bearing, such as the parable of Lazarus, the "resurrection of the just", "paradise", "outer darkness", "everlasting fire" &c., but as shown in the notes, these things are better regarded as current detail, invested with





no specific teaching from Jesus. It is noteworthy that Jesus, according to the Synoptic Gospel, simply assumed the truth of the resurrection and immortal life and never once definitely asserted or proclaimed either the fact itself, or his relation to the fact, as he does in John's Gospel and as Paul also does. In speaking of the future, he takes these things for granted. He did not introduce them, he accepted them and treated them as assured facts. In regard to final judgment, to an intermediate state, to heaven, hell and other matters of the other-side, he gave no complete dogmatic utterances; what he suggests here and there are but suggestions and not to be taken as literal or conclusive. He spoke in no questioning manner of his own return as the "coming of the Son of Man on the clouds of heaven" and held out the warning and the hope that it would not be distant, that the end was not far off and that in the final glory his disciples should have large share. The word was not fulfilled in a literal sense, unless recourse is had to a circuitous system of information that is more anxious to arrive at a desired conclusion, or to avoid an undesirable one, than to take the words at their own value and ask their plain meaning. It is our own conviction that all these words of Jesus should be regarded rather as great personal convictions, as mighty individual hopes, the outgrowth of absorbing enthusiasm, than as dogmatic deliverances; they were uttered with the full knowledge that God is on the throne and with the full wish that His counsel should be followed and His will be done.

This study could be continued but enough has been given to show what we mean when we say, and our reason for saying, that Jesus was not primarily the builder of a theological system, that he was not technically a teacher who had a comprehensive set of theories to propagate; his words may not be called teachings in the sense of finished rounded utterances, nor are they dogmatic, doctrinal material, such as a professional teacher or lecturer propounds. The words, as preserved for us in the Synoptics do contain material that can be used in building systems, formulating dogmas and establishing doctrines; such use is constantly made of them and rightly so, but in themselves they are not systematic, dogmatic or doctrinal. Without detracting one jot or tittle from their momentous value and worth, we must also recognize that from the point of view of doctrine, dogma and system, they are fragmentary and incomplete. No subject is treated uniformly and comprehensively, or exhaustively; the words are suggestive, contribute many an inspiration, illustrate many a dark place and in places do speak with a final directness and conclusiveness; on the other hand they leave many phases of every subject untouched, they give no light where the doctor of theology is expected to clear up difficulties, they are silent where many an illuminating word is needed and to many a burning question of the schools they give no answer.

The conclusion is inevitable that if one look to this first Gospel, as preserved to us in the Synoptics, for a complete formal system, or if one come to it, expecting to find in it a rounded body of teachings, whose formal character shall compel faith, satisfactorily explain the claim the Gospel has made on the life and devotion of men and account fully for Christianity and its power, he must be disappointed.

But that is not the true character of the first Gospel, its words do not have the stamp and spirit of formal teaching or doctrine, nor do they give the impression of coming from one who would so teach; theirs is not the imprint and the mark of the reflective dissertation but of personal conviction and experience; they gush out of a great soul, so full of these thoughts that it must speak; they fall spontaneously and naturally and with all the assurance and certainty that belongs to one who has lived through great experiences and out of the fulness of its own experience





speaks as positively and readily as the scholar speaks of elementary principles. In every line there is the clearest evidence that Jesus draws out of his own heart and his own consciousness : for him there is no need to speak as do the Scribes and Pharisees from many scrolls and with endless citation of authorities; he forges his own words and rests on his own authority. He is no rabbi who will build for us a system; so can we never get his secrets or his truth; he is a great religious soul and in these words he is giving us, consciously or unconsciously, a vision of things as he saw them.

It is totally misleading to speak of what he said as teachings; these words are really revelations of his own personal attitudes, the relations in which he himself stood to the subjects under discussion. The old scriptures and the traditions of his people were his inheritance, he appraised them at highest value and appropriated them as his own possession. They furnished good building material and contributed many a stone to the structure of his thought, they did not, however, trammel his thoughts or dictate to him what he should think. In the secret chambers of his own inner life are his expressions first wrought and fashioned: he lives them; they are his own soul's attitude and adjustment and relationships; they are part of him, part of his own thought and his own consciousness, the movements of his own inner self. They breathe the air he lives in, they reflect things as he sees them and throb with the pulse of his own heart. Out of the overflowing fullness of his own inner life his saying flow just as naturally and involuntarily as hillside water seeks the vale below.

They come without sign of premeditation or academic reflection; there is nothing else for him to say; these things are for him the simple truth. The night-watches on Judean and Galilean mountain-side would be good hours for pondering and reflecting on all these things, but when he speaks, his sayings are free from all appearance of deliberation and from all effort to convince through dissertation or argument; as they fall from his lips they are the naive expression of a soul that speaks out of its own certainty.

Viewed in this light his words take on different meaning, they are no longer teachings but soul-attitudes and relationships, in them we may now find, not the views of a great teacher, but glimpses into the soul of the historical Jesus. Instead of asking what Jesus taught about such and such a matter we now ask how he stood in relation to it, his personal attitude toward it ; formerly the question was, for instance, What did Jesus teach concerning God? now the question is, what was his inner relationship to God, his attitude toward God? The great contribution Jesus made to the revelation concerning God is to be found just here, in the attitude he maintained toward God and the relationship he realized in his fellowship with him. He was the first great Son to know the Father. He did not occupy himself with theological conceptions over the Father; he revealed the possibility of fellowship with Him. The Father was to him a reality, not a doctrine, an experience, not a creed. All he said of the Father may have theological significance; that, however, was not his motive in speaking. The fact that his words furnished no complete discussion concerning God may easily be accounted for in the fact that that was not his interest. The originality of his revelation lies not so much in what he knew about God, as in how he knew God. Formal or systematic teaching was not his mission: he found that in revealing God to men as the good Father and in bringing men into fellowship with the Father. He would lead men into right attitudes toward God, he would show them the natural relationship between man and God, he would share with them the fellowship he himself enjoyed with God. In this wise knew no man the Father, save the Son and he to whom the Son revealeth him. Out of this consciousness of knowing the Father could he tell of God's goodness, mercy and love, of his readiness to forgive





and his rejoicing over the lost one who returns. This relationship explains the man of prayer, who found joy and exultation in the communion with the Father, which the prayer-hour gave. This personal fellowship throws light on the call to repentance, the gracious promise of pardon and the assurances of acceptance in the Father's kingdom. Of whatever else there may be question, of this we may be sure, Jesus told men that God is their Father, that they may be his children and so told it that men have ever since been wanting to know this Father and to be his children.

The same is true in regard to nature, society, sin and all the things that were mentioned above. As formal dissertations or theoretical projections they are, as we have seen, quite incomplete and unsatisfactory; the last word is not said, nor many a word that must come before the last. As expressions of his personal attitude, they at once assume a different character; the thought of their fragmentary nature is forgotten, because the interest and expectation are shifted from the thought of what he taught about these things to how he related himself to them. Now, when he speaks of birds and flowers and the world at large, the eagerness to know his theory concerning them retreats before a new eagerness to see how a great soul relates itself to these things and whither they lead him. This eagerness is gratified when it sees the Master soul finding them so many revelations of the heavenly Father's care, presence and provision and a sure proof that God is not far away, either from the world or from men; it is the Father's world and so will he look upon it and relate himself to it. How does our perspective of society according to Jesus, change, when we stop trying to weave his incidental words into a sociological theory and construe them as the expression of his personal attitude to society! This personal attitude must ever be more significant than even carefully formulated theories: "What you are speaks so loud, I cannot hear what you say". The great secret of the Parable of the Good Samaritan is that the Good Samaritan takes Jesus' place and shows us how Jesus felt toward the man who fell among thieves. He reveals no concern whatever for anthropology, but he evinces a mighty interest in individual men; word after word, picture after picture, can be brought to show his attitude of sovereign kindness and intense devotion to their good; there were no sinners or publicans for him, there were only human souls who ought to be the sons of God but have become sinners and publicans. The prodigal son may be in a far country but he is still a son, even though lost to the father. The unmeasurable love of Jesus for men, his real appreciation of the human soul and his whole attitude and relation toward the sons of men, far outweigh, in ethical, moral and spiritual uplift for the world, all that he neglected to reveal in a philosophic way. For be it ever remembered that his attitudes and relationships were what they were because he would teach that these are God's attitude and relationship to man and God's value of the individual soul; he will show us the Father by being like the Father.

The Synoptic words proffer from him no definite decree as to inspiration, inerrancy of Scriptures, the value of sacrifice and ceremony and so on; do they not more than compensate when they make it possible to know his personal attitude for these matters? Could didactic volumes over prayer, for instance, ever do as much in teaching the world to pray as the fact that Jesus himself was a man of prayer and assured that the Father loves to commune with the children of men? Nor does the lack of dogmatic distinctions and refinements about sin mean any real poverty when his attitude and feeling toward it are as clearly revealed as they are. He hates sin with all the passion and power of his majestic soul; no soul can serve it and God at the same time; there must be a choice between the two. Men can come into their true heritage as sons of God, only as they are saved from sin; as a protest against sin,





as a manifestation of his hatred of it and in confirmation that this is God's attitude towards sin, he would even die. He is wonderfully compassionate toward those who have fallen under the sway of sin and assured that this is the Father's attitude also; he portrays the Father as infinitely forgiving and gracious and promises that every one who comes unto him will find rest for his soul.

Now, with this distinction clearly before us, that the Synoptic Gospel finds its true character as the expression of Jesus' personal attitudes and relationships and not as technical, theological teaching, we are compelled to recognize that the emphasis passes at once from the attitudes themselves to the personality maintaining them, from the words spoken to the individual speaking them, i.e. to Jesus personally. We pass from the field of systematic teaching to that of individual personality, for attitudes and relationships are purely matters of personality. Their significance and value must depend upon the personality to which they belong. Reduced to its simplicity this means that if we are to find a reason for the Synoptic Gospel being accepted as it was, we must seek that reason, not in the words themselves nor in the truth they contain, but in the personality of Jesus; if we are to find an explanation for Christianity and its power, that explanation is to be found not in the words or the truth of the first Gospel but in the character of Jesus who gave these words and truths; this brings Christianity and its power into inseparable connection with the person of the Christ. This does not say or imply that the words or the teachings contained in the first Gospel are true solely because he said them, far from it; a thing that is true, is true, no matter who speaks it; the reference here is to the power of such words and truths; we simply contend that the power that has characterized these words as Christian truth is due, not to their truth alone, but to the impact and compulsion which they receive from the personality of Jesus. Jesus did not make them true, but he did impart unto them a power, which has compelled faith and devotion and given unto Christianity its dynamic character.

We may reach this same conclusion along another line. Reference has already been made several times to the fact that Jesus did not make a strikingly great contribution to systematic truth; almost everything he said of a technical nature can be found in the O.T. or in Rabbinical literature; he puts things in a new way, gives them a new emphasis, brings them together with a refined clearness and adds a force and distinctness that can be found nowhere else; but so far as the material statements or implications are concerned, there is comparatively little new. How account for the fact that other prophets and teachers had used these truths, preached these doctrines, made these statements, to such an extent as they had and that nothing similar to Christianity had followed their work or had resulted from the truth and its preaching in their mouth? If the whole Gospel is to be found in the words of Jesus, why not have had the same power or something approaching it when others used the same truth or so much of the same truth as it had when Jesus used it? If the words of the first Gospel contain all that Jesus brought, why should not such very similar truth and teaching have brought for others something like the same results? The great fact stares us in the face that it did not. The reason for the difference can not be found in the words or in their truth. Make all due allowance for the striking beauty, masterly force and crystal simplicity with which Jesus states these truths and which are truly unapproached by any other teacher or prophet; and still, all such considerations do not explain the stupendous difference in power and authority they have had as Jesus-words and as the words of others. It is possible too, to over-estimate such considerations; the truth of a statement ought not to depend upon its literary form. May not the Synoptic words be called the Gospel because they contain





eternal truth and may not the inherent power of truth be depended upon for a sufficient explanation of their power? They do contain eternal truth; let that be emphasized over and over again; but that alone does not account for their power; for if the Synoptic words are the whole Gospel of Jesus, because they contain eternal truth and simply so, then ought their truth to have had correspondingly similar power and results, when others used it; but it did not. There was no Gospel and these truths did not have such power until Jesus preached in Galilee. Further, we have every reason to believe, that if the words alone had included all that Jesus brought, they too would have fallen much as they had fallen, though only in fragments, from the lips of others and would have shared a somewhat similar fate.

No, the difference between these words as given before and as given by Jesus, must be found in Jesus himself, in his personality, in the difference between him and other prophets and teachers. If it is not found here, it cannot be found elsewhere and the Gospel's power remains unexplained. The new fact of the Gospel, the new power of these truths, the originality of what Jesus brought and the secret of Christian power is the personality of Jesus, is Jesus himself. The Synoptic words are not then the complete Gospel; something else belonged to the first Gospel besides the words and their truth and this other great factor was the person of the Christ.

The sayings in themselves may explain his entanglement with the authorities and his consequent Passion; they do not explain the faith and devotion of the disciples nor the preparation that was necessary to persuade them to believe on him as their risen Lord and, even after his Ascension, to feel that he was still in mystical fellowship with them, as they went out to offer him as a Saviour to mankind. That faith and that preparation must be grounded in the impact of his personality upon their own lives and in the impression he had made upon them personally. He had so towered above other men, had so quickened faith in them, that they were prepared to believe on him and to follow him. But it was on him personally they had believed; it was he they had followed; it was through him they had hoped the consummation of Israel; it was on him they had staked their sacrifice and it was to him personally they had plighted their troth. The words remained with them during the "three days and the three nights" but the words without the Christ were no more powerful than they had ever been; even with their truth, Peter and the other disciples started back to their boats; but when the word came "He is risen", they were again under the spell of his personality and his presence and forsook all to follow him and to preach him, even in their death. Only an overmastering personality that was able to beget and confirm such wondrous faith in itself, can help us understand how these things have come to pass.

Do the records give any reason to believe that this great personal element was present in the first Gospel, that the developments were due before all else to such a compelling personality that the faith and devotion of the disciples were personal and centred in a person and not merely in a body of teachings? Most assuredly; John and Paul give this view exclusively; they teach the personal Christ and their one objective point is to win faith in him personally; their work is to bring men into contact with Jesus' personality that through him they may have eternal life. The Apostolic workers, as they preach in Acts and elsewhere, preach Jesus himself, not his teachings alone; they offer Jesus for pardon of sins and salvation in a way that the Synoptic words do not parallel; the words are important, they tell what Jesus said and did; but the first and the great theme is the personal Jesus. Take Peter's address on the Day of Pentecost, or Stephen's before the Sanhedrin; make whatever allowance may be necessary for later





influence and the fact still remains that they talk only about Jesus and urge the personal acceptance of him as the hope promised to all Israel. His words were scattered abroad and very quickly became a standard for Christian living, they were appealed to and invested with the same authority as the O.T. but primarily because they were his words; faith in him personally was always pre-supposed in this use of his words; obedience to his words would be required as proof of loyalty and fidelity to him, as their confessed Lord and Master.

His enemies found offence not alone in his words; a reasonable doubt may be entertained whether such words as the Synoptics preserve, would in the mouth of an ordinary man, have occasioned such indignation and provoked such intense embitterment and hatred; place back of them a personality that gave the impression of superiority, unimpeachable integrity, and irresistible persuasion and the attitude of his enemies takes on new light. They had to reckon with the impression he had made on the people; they resented his assumption in disregarding their customs and practices; they were compelled to recognize his superiority in the discernment of true religion and the things of God; they were hushed and put to flight by words that must reveal how far above their own was his attitude to the Law and to truth. It was customary to put to death false Messiahs, and when they made their charge against him, they made it very clear that they understood his claim to personal distinction.

The words themselves are rich in suggestive revelations that he had for himself a peculiar significance and that what he said and did was justified by what he was; While not so said, it is ever implied that he himself is the guarantee and the surety that what he says about God and for God, what he promises about forgiveness and pardon, what he tells of the Father's loving goodness and mercy, are all true and may be relied upon to the uttermost. He himself is the strength of his authority when he demands love to God and love to neighbor, when he demands forgiveness toward others and when he imperiously demands repentance and forsaking of sin. The consciousness of a relation to God that others do not possess, of a nearness to God and a knowledge of God that no one else has ever attained, of a fellowship with God that was absolutely unique, lies at the source of all his words and accounts for all his attitudes. This consciousness is evident first, in what he did not say or imply concerning himself, for instance he did not place himself on the same level with all men; in the words concerning blasphemy (Mt. 12:31-32) and the time of the coming of the Son of Man (Mk. 13:32), the Son of Man i.e. himself, is given a place distinctly separate from other men; there is not a word to encourage the thought that the prayers of other men could avail as do his own; other men need pardon, he shows no need of it. Then there are the many places where light twinkles through, revealing this consciousness of unique personality in what he did say or imply concerning himself. He can forgive sin, a prerogative of God. His words are to obeyed as the commandment of God, transcending the traditions of men. "In my name" he instructs men to pray, with an assurance that prayer in his name shall have peculiar power. Faith in him personally is equivalent to faith in God. Disciples are told to follow him personally, to suffer for his sake as though that were the same as suffering for the Kingdom's sake or for God and this following may involve severe conflict and may demand the sacrifice of even the highest and dearest earthly relationship. There is the word about "losing life for my sake" and so finding it unto eternal gain. What is done another in his name is as if done to him and is promised the reward that only God can bestow. "Blessed is he who shall not be offended in me (Mt. 11:6). He is greater than the Temple or the





Law, greater than Solomon or David, than Jonah or the Prophets and his revelation and his claim takes precedence to theirs. The One who fulfillleth prophecy is he also; whom Priest and Prophet waited for and died without the sight". His "I have prayed for thee" conveys the impression that his prayer can avail more than even Satan's might. There is no need for any one to confess him before the Father, for a double reason; he needs no such commendation to the Father and there is no one else who can so prevail with the Father as can he; but he will confess others before the Father in heaven; they do need it and his confession, his intercession, is the greatest any soul can have; the Father must hear him; he can promise in the Father's name. And finally there was the consciousness that he meant more for the world than did others. God had given him a special commission, a peculiar significance for the world's life and light and hope. He must reveal the Father to men, he must reveal men to themselves, he must compel men to God in a new and a nearer way. "All things are delivered unto me of my Father and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him"(Mt.17: 27). "There have been those ages since who have found offence in these sentences and have transposed them, but no revisor has yet undertaken to issue such a changed text."

So again we say that the "First Gospel" as contained in the Synoptic words cannot be called complete, if reduced to a body of teaching or truth, that its decisive factor was the unique personality of Jesus. It must always be reckoned incomplete to that extent to which we fail to recognize its dependence on him. So soon as separated from his personality it loses its power. It has owed its power to him from the very beginning; the first hearers accepted it and granted it faith because they had first known him. We must never forget that the Gospel did not come to those first hearers as it comes to us, written in a book; they had it from him, the living present Master and came with all the charm and power and wonder that personal fellowship can give. "He did not write the story of the prodigal son in a book for men who did not know him. He related it to men who saw him and who, in the power of his personal life, became conscious of the Father in Heaven of whom he spoke"(Herrmann) They knew him, came under the play of his voice, his eye, his countenance and his presence; they felt his personal touch and believed his words, because they believed him. It was this laying of their souls under tribute to his own person, when he was yet with them, that claimed them for faith in the risen Lord. Even more certainly was their faith in the risen Lord a personal faith and due to his personality; it centred in him and in his person and not in the truth of the Resurrection. The Resurrection also completed the centralization of the Gospel message and the disciples' faith in the person of Jesus; for the One whom they hailed as their risen Lord, was the One who had walked with them in Galilee and their reason for believing in him as the risen Lord roots in the fact that they had known him in Galilee and had received such impression of his mighty personality that it was easily credible to them that he could rise from the dead.

The incompleteness of the first Gospel is evident in another respect also. The Synoptic words need such a great personality as we find in Jesus to give proper background to their message and to account for their power, but by their very nature, as records of Jesus' life before the Resurrection, they cannot do full justice to his greatness. He was enough greater than anything and everything he said, to make all his words credible; in himself he gave such evidence and such persuasion of being able to fulfill, to confirm and to realize all his promises and all his revelations that his hearers invested his promises and his revelations with a like greatness, with heavenly truth and eternal assurance. He ex-





plains, accounts for, interprets and illumines his words. How great he was and the full significance of his greatness, could not be realized during his life; granted that he himself realized his significance and that his attitudes give many intimations of this consciousness, yet he did not speak openly of the matter; why should he have done so? It could only have been dark sayings to his hearers, they could not have grasped its truth, as they afterwards did grasp it, in the light of after days. Vastly more wise was he to gain that hold on them he did, to rivet their faith on him, so that they were ready for the greater revelation of his fuller significance in his Resurrection and continued fellowship. Hence, until after his death and Resurrection, they were not prepared to hear or to realize that greatness which had been revealed to them. In the days when he was visibly with them, he gave them intimation of the fuller truth, paved their way to the full realization of his significance for the lives of men, and gave partial view of the wider vision that he had for them. All this the Synoptics preserve us, as they should, as the records of his earthly life, but the more complete realization of Jesus' true significance, the full realization of his greatness, the larger lines of his personality and the richer measure of his power, are lacking in their records and could not rightly be expected in such records. He was so great that we cannot allow the claim that the Synoptic words give a full portrayal of the personality of the Christ, or an adequate report of the impact and the impression received from his personality. He was too great to be so easily portrayed, wonderful though their portrayal is. The Gospel that is complete must bring us this fuller report and larger portrayal of his personality and its significance. Sooner or later must some one have done it, just as certainly and naturally as the Evangelists felt the need of the Synoptic records. The day but waited until some one should feel the same inspiration to make record of this larger interpretation of the personality of Jesus, the same compulsion of his personality to portray his larger significance that led to the writing of the Synoptic words. If John and Paul had not done so, must not some one else have done it, even though in a different way? We need it and it is as truly and as essentially a part of the explanation of Christianity and its power and so of the first Gospel as the Synoptic words themselves. It is a patent fact, at least, that almost invariably those who have objected to the "Gospel about Jesus" given by John and Paul and have insisted that the complete Gospel is to be found in the Synoptic words, have in their own way, done what John and Paul do; they have given us their own conception of the larger significance of the Synoptic Jesus; they too have furnished a Gospel about Jesus right along with their Gospel of Jesus. Beyschlag was hitting near the mark when he said, "No one can write a life of Jesus, who does not have a christology and who is not influenced by it", an appeal to facts, so far as those who have undertaken to write a life of Jesus are concerned, will confirm his statement. Inasmuch then, as the Gospel of Jesus is consciously incomplete without the Gospel about Jesus and we must always reckon with the development of the fuller significance of the personality of Jesus, how grateful we should be that John and Paul have given us their Gospel about Jesus.

The first Gospel must not be so defined as to exclude what John and Paul have to say about Jesus. He is the dominating, dynamic factor of the first Gospel. John and Paul must have place in the first Gospel, if it is to be complete, because they record so fully the significance of the personality of Jesus for the Gospel. Again, they must have place in the complete Gospel because they also are the result of his personality, are due to the imprint, the impression and impact which Jesus made upon John and Paul in personal fellowship with them. Their Gospel is not mere speculation or





systematic teaching; it does contain more dogmatic and more systematic material than the Synoptics; that is not our contention, our point is, that it owes its origin to the same fact that gave rise to the Synoptics; both are the result of a personal presence, both were inspired by the same mighty personality, both are the reflex of one great soul. To know him as we would, we must have both.

The richness of the Synoptic records must not blind us to their poverty; in this revelation of Jesus given by John and Paul, they are lacking and any conception of the first Gospel that excludes John and Paul, or that depreciates their revelation of the secret of the Gospel's power, as inferior to Synoptic revelation, and not necessary to the same, impoverishes our knowledge, our revelation of Christianity and gives us a less effective message for the preaching of the Christ. There is no intimation made that with the Synoptic word alone we could not portray Christ or preach his salvation; it is more than intimated that it does not give us as rich and as complete a manifestation of Jesus as could be wished, that alone it is incomplete as compared with the fuller record gained from both. Just as the complaint may be justified that the "Gospel about Jesus" is incomplete and does not give the needed support of more direct historical statement so may the so-called "Gospel of Jesus" be said to be incomplete without this further interpretation and insight into what Jesus was and what he set in operation; neither is complete without the other; there can be no talk of a complete Gospel without them both. Neither one gives all that can be desired; either without the other is weakened and more or less incomplete; each is richer in the other and both together give us the truer impression and impact of the mighty personality who opened the fountains out of which has flowed the healing waters for the nations.

We protest against the method or the spirit that picks out one Gospel and says that it is the best, that it is all that is needed to teach the Gospel of Jesus; or that sets apart a few texts and says that these are the heart, the life of the Gospel, that these alone are all that is necessary, with them alone could the message of Christ be given. No one Gospel alone is enough or is complete, no one is the best, no one text can entirely suffice. The Sermon on the Mount does not fully represent Christ, great as it is; the Parable of the Prodigal Son is not all the Gospel, but only one part of it; John 3:16 or the Golden Rule can neither one be set up as the inclusive whole of Christian living. The truth is not overlooked that not every part of the record, not every word of Scripture, has the same value or the same worth; nor do all revelations have the same value or worth; Jesus taught us that there is a difference of value; the "great commandment" becomes the great commandment only when in connection with the many other commandments. So we may be persuaded that some words of Jesus are more essential than others; we may even be persuaded that one of the Synoptics is better than another; but to speak of any one being the best, or of any one being enough, is purely arbitrary and can result only in great impoverishment and a most restricted conception of the truth, as made known in the Christ. At best our records are all too fragmentary and leave too much to be desired to talk about reducing them. We need all three of the Gospels. The same can be said in a larger way in answer to the disposition to confine the "first Gospel" to the Synoptics. At best, our revelation concerning Christ is not too full; it is a fragmentary method that will take these words and in them alone find what Jesus has brought; we need the Synoptics and their impression of Jesus, we need also John and Paul and their impression of him. In the two is the revelation of his personality and the manifestation of his power as the Saviour of the world much more nearly complete.





Both give vision of the same Lord and Master, though from a different angle of vision and devotion, both are entirely dependent upon the great Son of Man, who made such impression upon them, that they came to a common conclusion, that he is the Lord's Christ. Without the person himself, we doubt if either would have been written at all; certainly, not with the same inspiration and power. They are because he first was; neither one gives all that he was, or that he called into life and activity, neither can despise or forget the other; only through both can any adequate conception of his significance be had; we need both in order to gain any true idea of the impression he made upon the souls of his followers, of his charm and attractiveness, of the power and conviction of his revelation and of the strength of his persuasion that he knew and could make known the Father, as no one else could and that he was able to lead men unto righteousness, truth, and eternal life;

When Jesus walked by Galilee, he had Peter, James and John and the others "Follow me"; and they left all and followed him; they were drawn, not by an idea or by an ideal, but by a living personality; they followed him, believed in him, loved him and eventually died for him. Their message was inspired by him, sealed by him, and, in his personal touch, found its dynamic energy and power. As they preached, they told of Jesus and offered salvation in his name; with them conversion consisted in coming into personal fellowship with Jesus Christ. When the vision splendid came to Saul on the roadway near Damascus; it was Jesus who came in the vision and it was to Jesus personally that the new convert gave his faith and his untiring devotion; he served no "timeless idea", was lead by no "impersonal ideal"; he came under the power and owned the sway of the same majestic personality that had claimed Matthew and Peter. Their line did not die out; apostles and martyrs grew to an army and vied with each other in loving service and sacrifice to this same Lord; it has ever been the personal Christ that has been the power of Christianity. If men have died for teachings or doctrine, they have done so in the conviction that these doctrines and teachings belong to their Christ and it was not the doctrine but the Master of the doctrine for whom they rendered up their lives. The secret and the power of Christian living has ever been this personal fellowship with Jesus Christ and the hope of the Gospel to-day lies, as it ever has, in the power to bring men into vital touch with Jesus, who leads home to God. Its worth and its power lie not in a set of ideas, or in a body of teaching, but in the person of Jesus, as we realize so soon as we cease to admire him as a "religious genius" and begin to love him as the One in whom God has given us himself. He who, in this personal faith, will listen to his words and follow after him, will find through him a gracious God, the power for good and a sure hope of the triumph of God in the history of mankind; he has already found place with Him in the Kingdom of Heaven.

So we conclude that the apparently shrewd distinction between the "Gospel of Jesus" and the "Gospel about Jesus" is more specious than real. The assumption that the "first Gospel," as found in the Jesus-words of the Synoptic records, is the complete Gospel and sufficient to explain Christianity and its power, is fallacious. We have found that this Gospel is not complete as an exhaustive body of teaching, nor does it contain a sufficient amount of new systematic material to account for and explain the power the Gospel has exercised. It contains truth, great mines of it, but this truth alone cannot explain it. Its truth finds its value, not as technical teachings, but as personal attitudes; and these attitudes in turn are dependent for their value upon the fact that back of them stands a personality, great enough to be their satisfactory sponsor; this drives us back to the personality of Jesus and compels the conclusion that in him must be found the explanation of Christianity and the dynamic factor in the Gospel. The so-called "first Gospel



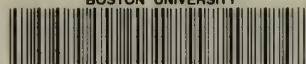


of the Synoptic words owes its significance and its power to its association with his personality and is incomplete to the extent to which it does not convey the full significance of his personality for the salvation of men. This "first Gospel" can never be complete without the longer perspective of John and Paul; it needs the clear and the more comprehensive appreciation of the personality which is to be found in John and Paul. Again John and Paul must have place in the first Gospel if it is to be complete, because they also are inspired by and portray the same Jesus who speaks the Synoptic words; all are due to the impact of the same personality and all are needed if we are to understand the initial impulse and the consequent power of the Gospel. Neither the "Gospel of Jesus" nor the "Gospel about Jesus" is the complete Gospel in itself; the great fact for both is Jesus, his person, his character and his power. The "first Gospel" can be made complete only when it is made to include both the "Gospel of Jesus" and the "Gospel about Jesus", the Synoptic Gospel, the Johannine Gospel and the Pauline Gospel. All are needed to complete the portrait of the Christ and to give us the most effective message in winning men to him and it is this portrait of the Christ drawn from the "Gospel of Jesus" and the "Gospel about Jesus" that has persuaded men to come into that personal touch with Jesus wherein they have realized that he is the power of God unto salvation. As this completed Gospel speaks to us, the conviction grows that the Jesus it brings is "more than a superlative man," the first plougher of humanity or the masterpiece of mankind; for from such an one could we learn and to him be unspeakably grateful, but to such an one could we not give our faith, for, as Luther said, "faith and God, they belong together"; but the conviction deepens that he is the one sent to show us the Father, to impart both the secrets and the power of God and to draw all men unto him. With Thomas we confess, "My Lord and my God" and with Paul we ask "Lord, what will Thou have me to do"? Thus the "First Gospel" is made complete in "Jesus Christ, the same yesterday, to-day and forever".





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